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## Gumm into Garland; Blue movies in Manhattan



*By Donald Horne*

---

nothing much more than his own point of an *Australian Perspective*, it is possible to write about other Australia's history. Unfortunately not one does. In *A New History of Australia*, T. H. Irving writes his chapter on the 1850s and 1860s, his chapter about the

For example, the centrality of the home", so well understood and so astutely exploited by the suburban mind of R. G. Menzies. Or the imperial dreams that, having made Australia more British than the British, led Harold Holt to his address in the rose-garden of the White House when he pledged Australia to go "all the way with BJ". There has been the itch to know the world that, in the words

One should also recognize the ostentatious utility of much of the "romantic vision" as a sales myth that if only we could put a price on everything, then everything would be rational. Australian political imaginations may have been expressed in the rather more linguistically concrete and contentual networks of power and transmission lines can also be the stuff of dreams. Australian historians can be sceptical about the "romantic" development and there is some good reason for being about this book—but it is rare to find one of them who has been so critical of the economic observation of such detachment that one feels one is reading about the rest of the world. The book is not so much *anti* of it, it is *superior*.

One of the remarkable ways in which Australians inhabited what they came to see as their continent lay in leaving most of it uninhabited, becoming, by one type of measure,

Even the most obsessed compilers of political chronicles should have some knowledge of these stereotypes. It is not enough to say that farmers have a majority of votes in the present Australian cabinet. The remarks of a publicist may be the world's most urbanized nation. It comes through more precisely in details of stereotypes: the Prime Minister comes from a district "squatters", half eighteenth-century British squire, half Argentine *estanciero*; the Deputy Prime Minister comes from a district of "cockies", small farmers; farmers of markets, resentful of den-

In the writing about Australian history, as in some other kinds of Australian academic work, empiricism sometimes runs wild. Generalizations are feared. Meaningless assessments are made. At the end of its best the empiricism works very well, even if it can do so only by following up fields already laid out by the generalizers, as it can for example, the studies of the convict or the early pioneers, the traders. The retreat into empirical meaningless is, no doubt, partly the desire to maintain international standards, but I think it can be a methodological purity, the desire for professional respectability and the vision of writing about history "scientifically" can become a times a family feud. I have seen a family in literature where so much was derided that elites can see maturity as liking like people in other countries and the uniquely Australian seem as immature as Australia. Governor Macquarie can be used, but not to details. That way won't find anything out.

original excavator's diary. Volume 2 will comprise a description and discussion of the arms, armour and jewellery; volume 3, a description and discussion of the other, more domestic objects; and volume 4 will be a volume of Interpretation together with an account of the technical and conservation work carried out by the British Museum's research laboratory.

These volumes—when finally produced—will be the most important individual publication of Anglo-Saxon antiquaries since the war. The first volume is exciting, stimulating and full of meat: a monument to Rupert Bruce-Mitford's skill and patience and the trustees' faith in a very long-drawn-out project. When complete, it will stand with the great Norwegian publicistic work *Osebergfundet*, Odense's *La Tène de Trøstrup* and Alf Simonsen's *Childes*. It is one of the greatest compendia of archaeological material of the post-Roman period.

Scholars have been writing about Schindler's Hut for years. C. W. Phillips, the co-editor, together with a large number of collaborators, published preliminary descriptions and discussions of the find almost as soon as it was out of the ground and accounts of it were circulating in occupied Europe in the early years of the war. Dr. Brundage, who was himself a participant in the excavation, has since then steadily stream-lined upon various aspects of the find over thirty years. It is bewildering to realize how often we have been obliged to alter our opinions: the objects have changed form. The star leaves the "standard" and becomes part of a "scepter"; the helmet sprouts neck guards; the

Now at last the material is being properly presented and it is dreadful to think of the series of revisions, parallels, underlining, exclamations and denials which will undoubtedly follow this publication. I myself will do battle on a number of points and I am sure that no self-respecting Anglo-Saxonist will be able to resist the challenge of this fascinating material now displayed for the first time to a professional audience.

Some general remarks of criticism are in order. The book is difficult to use; partly because its physical size—it weighs eleven pounds. It would have been easier, I think, to have been more easily referred to had it been published in two volumes, one text and one with illustrations. This is indicative of a lack of economy in the book. There are also many minor inconsistencies in it rather too much elaboration (particularly in the natural sciences) and repetition. The volume has a number of minor typographical errors (in reality, lists of sources). A "general bibliography" is accompanied by a totally unnecessary series of "classified bibliographies" which are not only redundant, but the entries in the latter also appear in the first, so eight pages are wasted and the reader is never sure which reference he is classifying. The book is well presented and is a pleasure for the next volume.

The general disorganization of the make-up of the book is exemplified by the lack of logic of chapter entitled "Observations on the burial-deposit," which consists of two parts: a discussion of the reasons for the deposit, followed by a series of general comments on coins as described, catalogued and illustrated after they have been removed from the deposit. To turn away from looking at them, to proceed from the unknown to the known. There is a constant objection with Swedish: partial knowledge leading to the wrong lengths: to use, for example, classical plaque from grave found in connection of the Swedish cameos and pendants as the basis for carrying an insubstantial argument to extremes.

But much of the book deserves praise. I would particularly single out the patient work which has gone into the collation of the 1

excavation plans. This important piece of source criticism has resulted in the triumphant production of new and justified plans of the burial deposit and of the ship burial. The re-examination of the ship in the late 1960s, together with work on the original record has added greatly to our knowledge of the burial, not only because of the objects found in the re-examination of the spoil-heaps but also through the interpretation of the traces of wood found in the vicinity of the burial chamber.

The hundred pages devoted to the ship, written largely by A. Evans, form the core of the volume. They are detailed, clear and concise, and include a careful comparison of the ship with those in north-western Europe. As from a slightly sceptical and tentative attempt to put a sail in a Sutton Hoo ship, we have here a full account of current ideas about ship-building in early Anglo-Saxon Britain. The ship was 27.1 metres long, and was rowed by forty men; it was almost certainly not a sailing ship; it was clinker-built, with a raised stern and a single fixed steering position on the starboard side. The examination of the Sutton Hoo ship, together with the recently discovered vessel from the Graveney marshes in Kent, adds considerably to our knowledge of ship-building in the north. Here is a vessel longer than any found in Scandinavian contexts of the Viking age, preserved only by the concentrations of rotted wood in the so-called 'plank' of the hull, and described in great detail. It was fitted receptacle for the body of the East Anglian king who was buried here between 625 and 640 with the treasures of gold and silver which amaze us by their quality and quantity.

It is impossible for the Anglo-Saxonist not to remember the words of the poet of *Beowulf*, who describes the funeral of the Danish king, Scyld:

They provided him with no less gifts  
With treasure of the people, did those  
Who at his beginning sent him o'er  
Alone over the waves, whilst y  
child  
Suttou Hoo more than any o  
English burial brings to life  
mood and background of the  
of this great epic.

J. N. Westwood's *Fighting Ships of World War II* (160pp. Sidgwick Jackson, £4.50) attempts to provide documentation on typical ships the navies engaged in the war, except that of the Soviet Union. The book provides detail of design features, histories of individual ships, and statistical tables on each class of ship. The illustrations are an important part of the book, most of them are action photographs.

## A. D. Hope

There may be apocryphal reasons why a recently respectable and the teaching of which has not—very nearly—achieved the same respectability. One of the reasons may be that the new movement was pointed out at the first of its significant predecessors was part of a volume of the *Cambridge History of the British Empire*, in which Australian history was treated as a belated and peripheral history. Of those committed to the task of establishing a new Australian history as a respectable academic subject many have had a professional interest, though not a personal one, in the subject. It is not surprising that their treatment of it has been less than ideal. There has had to be a struggle to establish on the apparatus of the university and there has sometimes been a nervousness about the kind of sources that will not get the story of Australian history as tidy and simple as meetings of faculty with their minutes. With exceptions such as Geoffrey Blainey, who has been a leading writer on the subject, the educated general reader.

[illegible]

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هكذا من الأصل

**By Barry Humphries**

The latest addition to the large range of heavy tablets designed for this article of furniture is entitled

## In the beginning

**By A. G. L. Shaw**

Few, though they were, the Jews in Australia were probably not very different from a cross-section of the community—one or two notorious for good or ill, most dis-

## ing

from May 3 to 5 the University of  
Ottawa will be holding a symposium  
on Australian arts and letters  
those taking part will include Ger  
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Cramer of Sydney University, Pro  
fessor David Lowenthal of Univer  
sity College London and Professor  
Bernard Smith. Further inquiries  
should be sent to Peter Queney  
Maine, Queen's Building, Exeter

**By Kenneth Minogue**

The men often became the rebellious infidel of this religion. But while in most of these clubs, the women were merely to the creation of a few exclusively male clubs and preserves, Australian males went further. Women were scourged from the public bars and clubs, and in most hotels they can be found creeping furtively towards some out-of-the-way room designated as the "lounge." The famous "bushy" or "bush" form of masculine comradeship, was often seen by women as a device for excluding them. It may not have begun that way, but it has since developed into a masculine character. Even now the "bushy" continues. At the recent International Tribunal of Crimes against Women, in which the women of the world were to have been heard, the specific forms of victimization in each country, Australian women

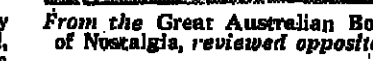
consumption. Being priestesses of a highly restrictive notion of domesticity has come less and less to seem rewarding to Australian women. The responsibilities that uplift were not worth the self-abnegation required. Australian women often responded by going into competition with the "mates". In some ways they participated in the modern rush to unsex. The consequence was noted in a much-represented passage in John Pringle's *Australian Accent* in which he suggested that the "feminine ideal" of white Australia's surf beaches were less sexy than those on the Mediterranean: "In Australia there is no eroticism: the handsome, sunburnt, athletic, muscular young man surfs or lies on the sand and watches the young men riding the great Pacific waves in to the beach."

In such an encounter as this one, either the man rises to the art or the art sinks to the man. The Klopstock understands Shakespeare exactly where what he can transmute into the terms of his own experience.

Wot's jist plain strouw wiv us, right? "ere today,  
Is "valler" if yer fur enough away  
Some time, some writer bloke will do the trick

Viv Ginger Mick,  
Of Spagden's Lane, E'll be a Romeo  
When 'e's bin dead f' five und'red years or so.

The Sentimental Bloke is not entirely deaf to the music of the Bard, and he certainly enters into their spirit of the play. He is too intelligent to differ—*in principle*—and transform the perspective of what it suggest. But his main reaction is to reduce Shakespeare to local experience.



There are many ways in which one might explain the Australian tendency to reduce everything to the functional. But the fact is certainly one important part of the story is to be found in the fact that Australia, like all the other new settler states of the world, has the dream of a new and better society which has haunted Western imagination over the two centuries. The Socialism of Australia is the dream of a new society and Australia is the socialism in practice. And the content of the dream was seen much more easily as the rejection of the old than as the creation of the new. Hierarchy and authority were thought to have been the curse of Europe, and Australia was to be a place of equality, one which was to be a new society imagined to happen in England, pulling their forelocks to their superiors. Much of that com-

to the friendly directness of Australian life. Egalitarianism is fundamentalist; it sees human life as an encounter of *fundamentally* similar beings, and accordingly it has similar and appropriately similar attitudes. When Montaigne commented that even kings are human and must act upon their own behalfs, he was countering the medieval tradition of kings and aristocrats as creatures of a different species; no Australian would need such correction. A man's a man for all that, wrote Churchill in his book on Australia. He will be likely to ask for all what? Man must eat, and a meal is likely in Australia to be assimilated to biological need, rather than to a social hierarchy. I was told to me in a country motel as she served a plate of symmetrically arranged bacon and eggs: "The bad looking feed, eh?" The idea

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## Gum-tree and grand tour

By Peter Quartermaine

**BERNARD SMITH:**  
The Antipodean Manifesto  
Essays in Art and History  
222pp. Melbourne: Oxford University Press. £9.25.

In 1948 Bernard Smith observed that "time and time again it has been left to the migrant to this country to look at the local scene in a new way". He was writing of a migrant artist, Sam Herman, who painted what the *Bulletin* termed "Sydney's slummiest aspects". But his visual exploration of the city's inner suburbs is valued by Professor Smith not only as an art critic and historian but as an Australian who himself lives in a charming but neglected suburb of Sydney which has helped to produce from "two enormous freeways and industrial high-rise developments".

Another remark in the essay on Herman introduces a concept which can be traced throughout *The Antipodean Manifesto*, linking the Cook who took possession of Australia with today's namesake travel services.

Most of the art of Australia is still an uneasy compromise between the gum-tree and the grand tour. We are either arrogantly nationalistic or arrogantly cosmopolitan in matters of art; and our paintings become the expressions of our attitudes rather than the sensitive realization of our feelings. How often a rapid Cook's tour of the European galleries has left our artists suffering for the rest of their lives from a chronic aesthetic dyspepsia because they fear the charge of provincialism.

A "grand tour" with the anti-podes as its starting-point opens perspectives on to an eighteenth century in which the young Joseph Banks replied to those who thought that Australia was a "barren waste" by saying: "Our aim, be it one round the whole globe", which William Wales, astronomer and meteorologist on Cook's expedition, later translated as "to see the world as it is, not as we wish it to be". Coleridge, inspired by the young poet with accounts of his travels in the South Seas. Arguing from within the journal kept by Wales during 1772-74 (now in Sydney), Professor Smith concludes:

The most carefully planned and the most scientifically and efficiently conducted expedition ever made up to its time in the realm of reality, provided the nucleus of recollections from which emerged in its own good time the most romantic voyage ever taken in the realm of the imagination.

The work of both Herman and Coleridge illustrates "the relation of regional content to the universal forms of art", and both men are at home in a book which gives "antipodean" reverberations more complex than the reader might expect (or a reviewer hope for) from the title. William Dobell and Willem Morris, Mrs Whitlam and Carlene the Great, all feature in essays which reveal an informing concern for the relation of art to local context and tradition, and of society, institution and state to the artist. Exploration of the ways in which "the consciousness of the nation is held in a state of active leads to a recognition that the predominance of landscape painting has created a false consciousness of what it is to be an Australian" and to the poising of an alternative, which

draws its respect from man as fabricator and artificer rather than from his condition as a natural man of the woods: from homo faber rather than homo naturalis. It replaces mythical man by historical man and emerges from a growing awareness that Australians possess a history.

So "Art and Industry: a systematic approach" (1974) suggests a reading of how "the industrialization of production affected the history of visual art after 1750, while 'The myth of isolation' (1961) criticizes inaccurate notions of

Australian painting formed on the Whitlam exhibition of the year (and indeed Sir Kenneth Clark's 1961 volume on Sidney Nolan often recalls Marcus Clarke's stress upon "the subtle charm of this fantastic land of monstrosities" in his 1880 preface to Gordon's *Poems*). Against this vision of Australia as exotic, and of its art as "standing outside the Renaissance tradition", Professor Smith quotes with approval Robert Hughes (then "an architectural student of Sydney University") who noted in the Whitlam catalogue: "To think of Australia as a *jardin exotique* is a fashionable way of missing the point, for to its painters it is not an exotic garden. It is the place where we live." Professor Smith adds that "it is also a place where Renaissance tradition has lived".

"The *Finis* as examples of 'un-art' isolated from any European tradition, that 'luxury' and 'ism', prove to be of traditional stock grown under southern skies.

"William Morris and the twentieth century" (1963) suggests that "the Middle Ages have existed twice over, once in reality and once as an imaginative experience" and that it was such an imaginative experience which "led the best thinkers of the nineteenth century to discover the limitations of their own time". The same seems to be

## Home and Colonial art

By Rudiger Joppien

**BERNARD SMITH (Editor):**  
Documents on Art and Taste in Australia  
The Colonial Period 1770-1914.  
259pp. Oxford University Press. \$11.25 (paperback), \$28.25 (UK, £7.25).

Bernard Smith's *Documents on Art and Taste in Australia* is a collection of essays, journals, letters and other writings on the changing and continuing aspects of colonial art in Australia. It reveals characteristic features which were peculiar to Australian cultural life in the nineteenth century concerning the early reaction to the land and its landscape, the action of English taste and the colonial social and geographical environment, the moral preoccupations and aspirations of Victorian Evangelists and Utilitarians, the growing concern about art education, practical art instruction and the establishment of fine-art institutions, and finally the triumph of nationalism in art and taste. Thirty-one authors from Sydney Parkin, the first artist to set foot on Australian soil in 1770, Frederick McCubbin, one of the members of the Heidelberg School of painting and a principal Australian painter of a native and original Australian art, are represented in this book, which covers a period of some 140 years. Not all of these included were artists, neither do all who were artists express themselves on specific problems of art, but some times on socially related issues.

The emergence and evolution of art and taste in a pioneering land like colonial Australia was the subject of a series of essays by poets, elegiacists, natural historians, journalists and educators. Striving to raise the standards of public taste and intellectual life in the Australian colonies, the education goal was to contribute to the establishment of the arts and their integration into a young and settling society. Because during the nineteenth century Australia was made up of several colonies each of which was separately governed from London, the development of the arts for a long time remained purely locally oriented. Sydney and Hobart were the first towns in which some artistic life was established, on a however modest and provincial scale; they were later followed by Melbourne and Adelaide. Patronage from a population which was fully engaged in the struggle for colonization was extremely problematic even for the

true of the discovery of the Whitechapel exhibition of the year (and indeed Sir Kenneth Clark's 1961 volume on Sidney Nolan often recalls Marcus Clarke's stress upon "the subtle charm of this fantastic land of monstrosities" in his 1880 preface to Gordon's *Poems*). Against this vision of Australia as exotic, and of its art as "standing outside the Renaissance tradition", Professor Smith quotes with approval Robert Hughes (then "an architectural student of Sydney University") who noted in the Whitlam catalogue: "To think of Australia as a *jardin exotique* is a fashionable way of missing the point, for to its painters it is not an exotic garden. It is the place where we live." Professor Smith adds that "it is also a place where Renaissance tradition has lived".

Early interpretations of Australia were determined by the twin poles of scientific inquiry and imaginative sensibility, as Professor Smith has established in his classic work *European Vision and the South Pacific* (1960). That study ends with the introduction of photography (Gumboldt wrote to Fox Talbot "Humboldt is my Chalmers"). Professor Smith stresses that "myth-making" played no part in the "tireless accuracy" of Cook's journals, but that the earliest drawings and paintings of Australian towns were made "to provide evidence of civil progress and good government... tokens of British order in a southern wilderness. I wonder what they really looked like?"

The first reliable evidence to put against what a convict artist called his "picturesque descriptions" of the English garden in the Antipodes (one watercolour shows a convict rolling out the governor's footprints in the gravel path while kangaroos safely graze on the lawn) was provided by the camera. In the 1850s composite panoramas of Syd-

ney and its harbour surpassed in truthfulness the detailed topographical views of the early colonial artists, and the role of what one Australian journal termed in 1860 "that invaluable delineator, the photographic apparatus... free alike from the flattery of the artist or the adventurous charms of writing" has yet to be properly assessed in discussing visual interpretations of the country in the nineteenth century. At that time the development of photography in Australia paralleled the movement of a highly urbanized population towards nationhood more closely than in any other country, and relations between photography and painting during this period could well be explored in terms Professor Smith proposes: a more balanced account of post-Enlightenment art might emerge if, instead of writing separate accounts of, say, the influence of photography upon painting, or of painting upon photography, we kept constantly in mind the interaction of both arts in their sharing of the total depictive demands of society at any particular time.

General issues raised in this collection are closely focused upon in sections treating questions of immediate local importance. The interpretation by Sir Herbert Read of the request to the University of Sydney for the creation of a faculty of fine arts provokes a spirited defence

divided into sections, ranging from "In a new land", "Some early reflections on nature in Australia", "Some early reflections on art in Australia", etc. to "The impact of Paris" and "Nationalism", all of which designate major steps in the early development of the Australian arts. All sections are preceded by comprehensive discussion of the problems involved and every author is then separately introduced by a biographical headnote. The texts that have been selected form a mixture of the already known and the unknown. Thomas Watling's letter to his aunt (1794), or James Smith's review of the historical "9x5 Exhibition of Impressions" in Melbourne (1889) have frequently been referred to in other publications on Australian art but are generally not known. In full. Here Professor Smith's book provides a useful service as an anthology for further consultation. Of course, even greater interest are those texts never published before or of unfamiliar origin, such as the essays and lectures of art promoters like John West, Benjamin Duterrau or Joseph Sheridan Moore. It is through their papers, delivered at Mechanics' Institutes or issued as articles, that we can get an idea of the oddly mixed idealistic and pragmatic arguments of the Victorian apostles of the arts which were as effective in Australia as anywhere else.

Another section gives some glimpse of the artists' social and economic conditions in Australia at the time by quotes from the hitherto unpublished diaries of the painter Eugen van Guérard and the sculptor Thomas Woolner, two artists who came to Australia to work for gold. Though these diaries offer no insight into any of the problems of the day, they are to which many of the nineteenth-century artists were submitted. Preliminary to the nineteenth-century artists' great expatriate letters to Tom Roberts from Paris in the 1880s and early 1890s, Russell, a Toulouse-Lautrec, communicated his impressions from the Parisian scene and notes on colour theory, thus acting as an important link between French and Australian art.

*Documents on Art and Taste in Australia* is a well-considered collection of texts, diverse in nature, in theme and provocative in content. As a book of documents, it is not from a visual angle but from a textual one. It is a book of the current preoccupations of the arts and socially related phenomena. It is a book of knowledge, the

first of its kind to have been published in Australia. It continues and expands a theme which Professor Smith has pursued for many years, notably in his works *Place, Taste and Tradition* (1945), *European Vision and the South Pacific* (1960), and also the survey of Australian art from its beginning to present times. In all these publications Professor Smith, as present director of the Power Institute of Contemporary Art in Sydney and therefore much engaged in the problems of modern art, has stuck to a theme which in his own words could be described as "vision changes values". *Documents on Art and Taste in Australia* is the latest result of his continuing interest in the relationship between art and society, in the emergence of taste in a geographically isolated society such as Australia, and its changing concerns according to the needs of this society.

Professor Smith's interest in the formation of aesthetic views and the examination of their underlying patterns, reflects the peculiar evolution of art and taste in eighteenth and nineteenth-century Australia. When the settlers arrived in that country they brought their culture, as Professor Smith once observed, in little transportable units like milk and books. But however disseminated of material means, their ideas gradually developed into works of art, art schools and artistic circles, academies and museums. The art lines of the population, the limited number of people active in the arts, the decentralization of the country into three or four cultural centres, all these factors make the evolutionary process of the art in colonial Australia fascinating to observe. Australian colonial culture provides a laboratory for the study of art and taste under unusual, unprejudiced social and economic conditions. Professor Smith has made this point more intelligible than ever.

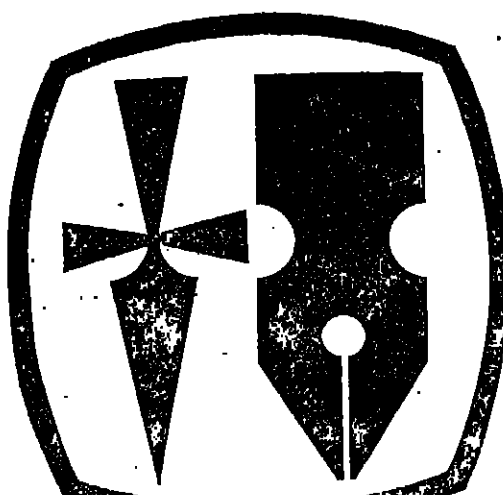
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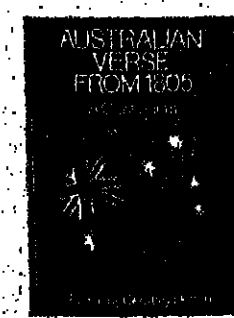
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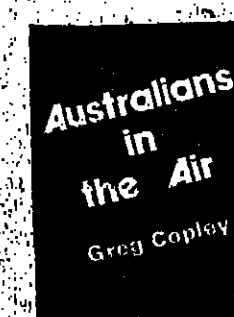
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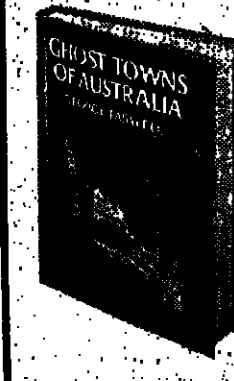
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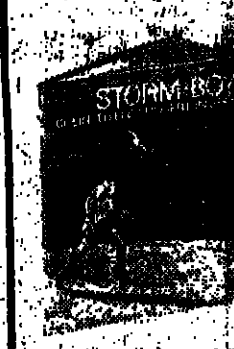


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# Leading ladies

By Morton Bloomfield

**RUS-MARIE THIE MORLEWICZ**  
(Editor):  
*The Role of Women in the Middle Ages*  
195pp. The State University of New York Press. \$12.50.

**JOAN M. FERRANTE**  
*Women as Image in Medieval Literature: From the Twelfth Century to Dante*  
166pp. Columbia University Press (AUPG). £4.95.

The rush to write books on women which is such a notable feature of our time helps to confirm, if any further confirmation is necessary, the central thesis of the sociology of knowledge: that the pattern of interest in the past is largely determined by current concerns. It is, of course, true that books on women in history—one thinks of those by Mary Beard and Lady Stenton—were written earlier, though some were due to earlier feminist drives like the suffragette movement, and not necessarily to a general contemporary concern. The strong ideological bias of some of the current crop of books is very clear, and this must be allowed for. On the other hand there are serious books on the subject being written and one rejoices that some of the neglect of the subject is being remedied.

The basic problem is not one of ideology but rather of definition and methodology. It is difficult to know what is specifically female as opposed to human in studying women. To what extent are women's problems part of the problems of human kind and to what extent are they unique to women? Certain points can certainly be made. Problems of pregnancy, as such are certainly basically women's problems. But are problems of the exploitation of women to be considered separately from the problem of exploitation of men or not? The answer is not simple.

One of the most important books in the Morlewicz collection, David Herlihy's "Life Expectancies for Women in Medieval Society" is a splendid example—an excellent study of what problems face the historian interested in the question and how far they may be answered. Other sociological questions concerning women are amenable to investigation—age at marriage, average age span at different periods or as contrasted with men, questions such as female prostitution or the role of women in colonialism in the nineteenth century. The influence of women on vocabulary, literature or, conversely, love, for instance, is also open to investigation although precision is more difficult.

The problem really arises with cultural history or broad social generalizations. Were women badly treated in the Middle Ages for example? Yes—and much evidence can be gathered to support this. But if we try to answer the question of whether they were treated worse

than men we run into difficulties. Or, if, for instance, we study the ideal woman of a period in the past, are we studying Dante's (or Chretien de Troies's or whoever's) ideal woman, or the "medieval picture" of an ideal woman?

These are the questions provoked by the *Role of Women*, a collection of papers delivered in 1972 at a conference of the New York at Binghamton conference. Besides Dr Herlihy's essay, we have papers by Franz H. Bäuml on heroines of the Nibelungenlied and Kudrun, Gerard J. Brault on Isolt and Guenevere, Aldo S. Bernardo on the transformation of Petrarch's Laura, and Philip Willard on Christine de Pisan's *Le Livre des Trois Vertus*, and Philippe Verdier on women as portrayed in the margins of some medieval manuscripts. On the first three of these, one wonders whether the study of these literary characters tells us more about medieval women or about medieval authors.

Professor Willard's paper is more helpful if we wish to understand the role of middle-class women—and particularly widows—in the later medieval period; but one wonders how far one can extend the experience of one extraordinary woman to other women. Dr Verdier's essay lists a large number of pictures, many of which are fanciful (like women overthrowing knights or even tiding in jousts), and therefore unreliable evidence. Professor Willard's essay comes closest to really grappling with the subject. It is largely a biography of Christine de Pisan with special reference to the *Le Livre des Trois Vertus*. In being told that it was like to have been Christine, we also learn of some of the problems facing women of that epoch and class. But we still do not know what and to what extent we can extrapolate.

However, even as essays on medieval subjects, some of these do not live up to expectations. Dr Bäuml attempts too much, and his argument, which is psychological and hypothetical, and overly concerned with the differences between oral and written composition. The author also assumes his readers can translate Middle High German.

Dr Brault's article is a little more satisfactory and we learn here that Isolt and Guenevere are contradictory and complex characters; that the first is a healer and the second, not that Chretien defines Guenevere in Christian terms and so on. The solutions are neither new nor exciting. Dr Bernardo's essay is particularly concerned with Petrarch's methods of composition. The editor's introductions, both to the work and to the pleasant illustrations at the end, are rigid and unclear.

Joan Ferrante's little book is much more interesting, but is far too short for a convincing presentation of her thesis—that the twelfth century had a more positive view of women than did the thirteenth century. The brevity and select-

iveness of the examples tends to raise the question as to the validity of the argument. The book also suffers from the methodological problems alluded to above. The fine chapter on Dante's attitude towards his "sacred women"—Beatrice, Lucy and the Virgin—tells us much about Dante and little about women or even attitudes towards women in Dante's time. The title to the book indicates that the author considers her subject to be the image of woman in medieval literature, but the book tells us more about Aquinas, Bonaventura and Dante.

On the whole, the book lacks depth. Before contrasting twelfth-century attitudes towards women with those of the thirteenth century, it offers a wider selection of writings, embarking on a discussion of the role of virginity, of sexuality in and out of courtly love, probe Neoplatonism and examining ideals of monasticism and Christian perfection. Ms Ferrante also uncovers the tip of the iceberg. When she gets away from summaries and begins to focus on the writings themselves, she is excellent. Unfortunately, she lacks sufficient well-based generalizations to contribute notably to its intended subject.

Signs of haste appear not only in the conception and development of the book but also in numerous slips, omissions and inconsistencies. Although Ms Ferrante usually translates her foreign quotations, she does not do so all the time. She wavers in her use of names (she calls Rachel and Rachel for the wife of Jacob). I find it difficult to understand her principles of selection for her foreign quotations. Why? What are they? The female in the Song of Songs? Not only the Church; she may also be Israel, the individual soul, Mary and so forth. It is now more or less agreed that although containing much earlier material, the *Glossa ordinaria* is a thirteenth-century composition. Nonetheless, it was not a major force until the fourteenth century.

It is not a characteristic only of the early and High Middle Ages to this early symbol with the thing symbolized, but characteristic of every age. The author does not separate personification from symbolism and the full significance of the feminine grammatical forms of the personifications needs more explanation. The personifications are not necessarily an advance on the earlier, even in terms of realism. It is not Christian to say that man can achieve the highest human feat—union with God? Ms Ferrante does not seem to be aware that marriage images for the relation of the soul and Church to God did not originate with Dante. She translates *ingenium* as "wit" which is misleading in its modern English sense. The author ignores the whole subject of the medieval physiology of love when dealing with Dante.

Yet the book has its charms and insights. It is learned and at times very acute. The discussions of courtly love and love in Old French romances are most valuable, and the consideration of Bonaventura's writings on women is a welcome departure from the general tendency of historians of medieval ideas to concentrate on Aquinas.

These two books confront us with the question of how to study women and a concerned attempt to separate human from purely female or male issues. We shall surely find it makes a great deal of difference whether the maltratement of women (or of men for that matter) is an aspect of male brutality or an aspect of male (or female) brutality. Men maltreat men as well as women and women maltreat women as well as men.

Literary material must be used with caution and insight; cannot be entirely ruled out, but medieval literary and artistic approaches must not be enough. Although there are a few promising books on the subject, the study of women is not improved by the view of medieval women with indulgence, sympathy, or even with the methodological approach of subjecting them to a



A hare worked in needlepoint: an enlargement of a detail from the Renaissance tapestry series "The Unicorn at the Fountain", illustrated in A Needlepoint Gallery of Patterns from the Past by Phyllis Kluger (191 pp. Cape. £5.95), which contains 102 needlepoint designs derived from Western and Near Eastern art in all media, including mosaics and stained glass. Mrs Kluger's designs are all taken from details: the re-creation of an entire painting or work of art in needlepoint is, she says, "an abomination".

## Before birth

By J. B. Post

**M. ANTHONY HEWSON:**  
*Giles of Rome and the Medieval Theory of Conception*  
A Study of the *De formatione corporis humani in utero*  
268pp. Athlone Press. £10.

Giles of Rome did not allow continuous involvement in church administration to inhibit his activities as a teacher (initially as a controversialist, later as a doctor of his order), nor to stem his considerable contribution to the thirteenth-century literature of the late medieval period. He turned his lively, though seldom original, mind to any topic which might illuminate contemporary philosophical problems; hence, in 1277 or thereabouts, he wrote the treatise *De formatione corporis humani in utero* as a defence of Aristotelian teaching on embryology.

The core of M. Anthony Hewson's study *Giles of Rome and the Medieval Theory of Conception* is an exegetical commentary on an exegetical commentary on the scholastic literature of the thirteenth century, supplemented by chapters on the history of the work into historical and intellectual context. In many respects this contextual material seems designed to accompany an edition, but for most purposes Mr Hewson's exposition serves as a text. The 1513 table of contents and a descriptive summary are supplied as a guide to Giles's original order of argument.

Giles set out to review in minute detail the Galenic teaching on conception and animation, drawing his material from the available sources, which he examines and interprets. He divides his treatise into two sections, the first dealing with the formation of the embryo, and the second with the development of the fetus and its characteristics. Mr Hewson patiently dissects this detail, nearly always intelligibly and often lucidly. He adduces parallels and points to sources which the author has not made explicit. It is important, he is apt to say, to know how and why Giles adopted what he has adopted, and what he has made of them in his wider philosophical context. It is not by any means clear that the treatise deserves this sort of detailed treatment. Mr Hewson's *De formatione corporis* is then

its author was one of the earlier thinkers to undertake a full-scale investigation into so important an aspect of human physiology as procreation, and by virtue of its attempt to reconcile scholastic anatomy with recorded clinical observation and rudimentary quantification it occupies "an important place in the literature of medieval humanism as well as in the early history of modern science".

Yet Giles attempted no innovation in this field; indeed, his treatise is a commentary on his activity. He pursued his essentially philosophical purpose with reference to the more abstract passages from the compendious medical writers, apparently disdaining the gynaecologies of Soranus and the redactors of Soranus. The slender scientific significance of the work is suggested by its relatively small circulation and by the apparent limit of its influence to some less celebrated members of the Bolognese school. *De formatione corporis* may well be the supreme example of rather distantly clinical medicine accommodated within the confines of scholasticism, but Mr Hewson's second, chapters show that he could have made this point without exhibiting so much of his working. Since his interest, moreover, is clearly in philosophy rather than medicine, his critique of Giles would probably have gained from a thematic treatment unfettered by a structural commentary. The medical parallel, if explored to the same degree, would have brought home the extent of Giles's isolation from the empirical writings of his time.

The study is not improved by a number of stylistic and other technicalities. Mr Hewson, assuming that the reader is familiar with scholastic sources, is allusive to the point of omitting references; this would be inexcusable even if such allusions were defensible, but there are several slips, especially in narrative detail, and it is sometimes hard to tell a blunder from a contention (e.g. the attribution of *De Secretis Mulierum* to Michael Scot). Occasionally there are unnecessary plays of latitude and narrative digressions, while space and patience are wasted by repetition. The general editors have also let details slip. Inconsistencies abound in citations; the index is misleadingly disorganized and has many omissions and total omissions. Shoddy editing and end-of-chapter notes will not make up for the shortcomings, regrettably, since the problems of structure and style do not outweigh the usefulness of Mr Hewson's enthusiasm and learning.

## Emancipating Matilda

By K. S. Inglis

**BOLE ENCEL, NORMAN MACKENZIE**  
*Women and Society*  
An Australian Study  
320pp. Malaby Press. £4.95.

**EDNA RYAN and ANNE CONLON:**  
*Gentle Invaders*  
Australian Women at Work 1788-1974  
196pp. Nelson. \$A9.95.

When a book by three authors is said to be the second edition of a book by one of them, with a different title, we must expect the relationship between the two works to be uncomfortable. Norman Mackenzie's *Women in Australia*, published in 1962, was a latecomer in the line of books about Australia by English visitors, and the best. It was also a pioneering essay in Australian sociology, having been commissioned by the Social Science Research Council of Australia. Professor Mackenzie made clever use of historical sources of such topography and history, and contemporary material as he could find, and of his own sharp eyes and ears, to explore the place of women in a society where their political emancipation had come remarkably early and made very little difference to their lot. On this paradox and on much else, his study is illuminating.

His conclusions of 1962 now look very cautious, as if addressed to a nation of punchy men and meek women. Mild proposals—for the reemployment of older women, or for a Women's Bureau—one of the few assurances that they need not be rushed and need not cost much, and by an affirmation in which the author sounds like a witness in one of those Australian law courts so reluctant to admit women to the bar. "I wish to make it quite clear that nothing I have said should be taken as diminishing the social and emotional value of stable family life." Would that sentiment have survived Professor Mackenzie had done his own second edition? If it had, we would surely have been given a less cool account of the new feminist literature than appears in the work now attributed to EnCEL, Mackenzie and Tebbutt.

So EnCEL's preface describes Margaret Abbott, a research assistant who became—or rather, whose "role became one of"—an indispensable collaborator. EnCEL himself is a professor of sociology who has contributed as much as any other scholar to the making of the past fifteen years of a thoroughly professional body of sociological writing about Australia. He tells us that the book incorporates much of the first one, but that Professor Mackenzie's part in the revision has been confined to making helpful comments and reading the final manuscript.

The authors between them have not read it carefully enough. One passage of the old book survives in two different pages of the new one, and there is much other material which for no good reason appears twice. A reference to the present as "the work of the twentieth century" is still there at the three-quarters mark. An advertising man is quoted as saying that all his clients are women, when the context indicates that he must have said men.

Such blemishes could easily have been removed. There is, however, a deeper difference of character between the two works. Professor Mackenzie's perception of "the work of the twentieth century" is replaced by a professional "we" which is apt to sound glibly even when acknowledging ignorance. EnCEL's insights are inflated into generalities, as when a nice passage on Catholics and women is used to carry a load of Durkheimian theory about social order, which is not designed. It is disappointed by drops of sociology.

They are not, however, mere howls of cake and drawers of rattle. Professor Mackenzie's *Women in Australia* is a book of the interest of a writer, and as a participant in public affairs, reflecting the changes in the Pacific between the end of the age of exploration and the beginning of the age of empire. The tall, red-haired Irishman was certainly a good seaman, though

offered two goals in life—"both to be wives and mothers and to compete with men in education and employment"—a situation so new that we are so far able to identify its causes much more clearly than we can propose social policies to deal with it. But over the page we are told: "The dual role of women is not a twentieth-century novelty." The first judgment was Professor Mackenzie's; the second is Professor EnCEL's. A reader seriously interested in the argument has to pore over both texts like a biblical scholar.

The book is valuable for reporting studies made since Professor Mackenzie's, some of them Professor EnCEL's own, and for describing changes in the society, such as a doubling in the proportion of married women at work between 1961 and 1971. The chapter on higher education is almost entirely new. There is little in either version about what female Australians do when they are not learning or working or voting or lobbying. We rarely glimpse the homes where most women still spend most of their lives. No publisher this year is likely to offer a book on women containing less about sex. Mackenzie's social history has undergone such a change that his sociology, perhaps because historians have done less than sociologists to fill the gaps he noticed.

The new study appears to have been finished before Mr Whitlam gained office at the end of 1972, and then pressed open to insert pages of the new government's flurry of initiatives. Legislation for maternity leave for officers of the federal service is reported in its proper place, the chapter on working wives. The chapter on women's pay has nothing on the spectacular increase of the government, a few days after the election, in a case on equal pay before the Arbitration Commission. This is reported in the last chapter, "Women and the Future," which thus serves as both conclusion and stop-press.

## Master beachcomber

By Christopher Lloyd

**J. W. DAVIDSON:**  
*Peter Dillon of Vanikoro*  
Edited by O. H. K. Spate  
351pp. Oxford University Press.  
£11.75.

Peter Dillon called himself the "Chevalier of the South Seas" because he was made a chevalier of the Legion of Honour in recognition of his discovery of the place where the ships of La Perouse were wrecked. The story of his life, the last of the great explorers of the Cook (if we discount d'Entrecasteaux, who was sent on a vain search for his predecessor, sailed from Botany Bay in 1788 and was never heard of again. A century or so later, Dillon came across some relics of the French expedition on the uncharted island of Vanikoro in the South Cruz group north of the New Hebrides. There were some axes, knives and forks, a silver spoon, a sword with a crest on the hilt, and some vague folk-memories of white men who had come ashore.

The late J. W. Davidson, professor of Pacific history at the Australian National University, made Dillon a personal hobby and devoted years to collecting material about him from early Australian newspapers and Colonial Office records. He died before *Peter Dillon of Vanikoro* was completed, and it was edited for the press by O. H. K. Spate.

Davidson had already written an appreciation in his *Pacific Portraits* (1970), so why did he devote a long book to a character of such negligible importance? Because he was of the interest of a writer, and as a participant in public affairs, reflecting the changes in the Pacific between the end of the age of exploration and the beginning of the age of empire. The tall, red-haired Irishman was certainly a good seaman, though

Professor EnCEL shows some unease about how the book will be received by new feminists. At first, he says in the preface, he wished that a woman could be found to revise Mackenzie; but he convinced himself otherwise. "As the social role of women moves from the periphery to the centre of intellectual discourse, so will cease to be a topic for women only." No doubt; but today's feminists are likelier to be irritated than soothed by such bland prophecy. It is not surprising that the search for a suitable woman failed. To some of the female writers in and out of Australia whose work Professor EnCEL discusses in an introductory chapter, collaborating with Mackenzie would have been the intellectual equivalent of sleeping with the enemy.

*Gentle Invaders* puts in some of the social history whose absence Professor Mackenzie noted. Edna Ryan and Anne Conlon's study of the struggle for equal pay overlaps with the account in *Women and Society* but has a different vantage-point. The authors prepared a submission which the Women's Electoral Lobby put to the Arbitration Commission in 1974 arguing that the principle of a national minimum wage should be extended from men to women. They and their allies won what the delighted authors call "a tremendous victory in principle as well as in fact." The book has too many marks of its origin to be a reading too easily shunned quarried from earlier submissions and judgments for an advocate to throw at the bench; but the authors clearly know the work and the workers they are writing about, and they are happy to let the reader know in saying that the book is not an angry one: "It is a dreadful injustice," the authors declare, "that a woman has been considered an invader of the work place. They are serious collectors of remarks by male judges such as the definition of contraceptive products as 'pernicious rubber goods'."

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four characters asks himself whether All the beautiful crowd you rap with uncle you along to barndances to chaperone cellar poses? The one just really chokes you to look at thinks of you as a father? Down the road the mossed stone of the aged persons home—run lightly (carefully) past raise a few pukes perhaps?

Rodney Hall has been an important influence along with Shapcott, in the change which has come over Australian poetry since the 1950s. He has earned the commendation of Robert Graves, which is not surprising, if rather unusual. I like him best when he is inventing stories and creating myths. Like many poets today, he is fond of the extended sequence of brief poems, a device which allows a poet to be short-winded and yet oblique in his outlay in-ventive. His best effect is in the canons or vignettes, often direct

## Doing philosophy's job

By Val Vallis

**JUDITH WRIGHT:**  
Because I was invited  
258pp. Melbourne: Oxford University Press. SA14 (paperback, \$A8).

**A. D. HOPE:**  
Judith Wright  
43pp. Oxford University Press. £1.50.

Judith Wright's collection of talks given "because she was invited" has as its first concern poetry in general. It also presents a further group of poems treated in the manner of her previous book *Preoccupations in Australian Poetry*. The great merit of this book lies in her rejection of the usual critical approach, with its emphasis on style and technique at the expense of theme and philosophy. Because I was invited in 1974, Judith on the neglected subject of the poet's role in society. Baylebridge further essays on Christopher Brennan and John Shaw Neilson; on Romanticism in Australia, the Australian aboriginal both as theme in poetry and as poet, on the more conventional problem of the poet-war crisis in communication, and on conservation, a cause for which she has been the most persuasive campaigner for two decades.

In the broadest sense the issue of conservation underlies the entire work. Judith's strictures on the evils of "single vision" are central to her argument, as are her own lines from one of the earliest poems:

O, sighting at the blistered door,  
darkening the evening star,  
the dust actures. Our dream was  
the wrong dream.

Not only is the landscape the very basis of experience, imagery, and meaning, but it is also the very name of progress, but it is also the very name of the pillage is being carried on in the terrain of the imagination itself. Because poetry is being used for school purposes, Judith's "single vision" has become an object of "single vision." A commodity, never some new tremendous symbol for the soul. Sterile academic teaching for examinations must be held responsible for the erosion of poetry's joy and love in the sense of the poet's role in society.

For all the seriousness and the prophetic content of her message, these talks are never tedious. She is too good a poet to generalize. Her "single vision" is always concrete, always significant. Whether in quotations selected from the poets she discusses, or in the melancholy art of teaching her poetry in schools, or in the philosophical musings for the saving of places such as the island, a so-called "dead" coral island off the Queensland coast.

If one talks in particular had to be selected to exhibit the quality of Judith Wright's achievement in this field, I would choose "Because I was invited" as a case study.

pieces of observation, as in "Tree Children":  
the tree was lofty, delicate,  
seemed to have been there longer  
than the house, longer than our  
lives:  
When we felled the silky oak  
its clustered flowers  
sprayed us with their honey.

Buddhist stillness and the mysticism of objects is at the heart of Robert Gray's poetry. He has an uncanny knowledge of what is being written in Britain and America, and can match any style he chooses, but he continues to regard poetry as a sort of divine cataloguing. The closest approach he makes to any older poet is to Gary Snyder, though he has the more strongly developed sense of humour. He is fond of reverse metaphors—rain is "just short hairs on a barbers sheet" and logs "are like rolled roasts". Gray is as much at home in boarding-houses and in handprints as in the bush or by the sea. His poetry is to be read to the urban world from the

dead hands of straight reponses. I would certainly recommend *Water Journal* to anyone who wanted to know what life is like in Australian small towns. For it synthesizes powers to give to its poems.  
These six books and a magazine hardly amount to a biography of contemporary Australian poetry. I have said nothing of the older generation, including the remarkable figure of John Blight. There is more to recommend among poets in their thirties. Poets who write for it. Perhaps it is the way things are going. Britain also—certainly. But poetry is unfairly ignored in Europe and America. English, the world language, may be on the point of breaking up or becoming a dialect of American. What the future, the Australians every reason to be interested in the poetry being written in the country today.

made the poet reject the third part of this "manifesto" poem from *Collected Poems* in 1971. I am the most commonly heard objection to her poetry "had gone too philosophical"—an objection fairly deduced from the fact of her marriage to the philosopher J. P. McKinnon. Mr Hope is absolutely right in regarding it as always "philosophical". Her first book, with its Platonic title, explored love, eternity and their negation, and remember her once overpowering a television interviewer who asked her "what you trying to do in your poetry?" with a prompt. "The philosophy has opted out of it".

Mr Hope is also one of the critics to praise without reservation that superb book, *Birds*. Originally written for her young daughter, these poems range from the humorous "Currawong", to the beauty of "Sparrows", to the "Dove-Love". These poems are the poetry of the most important word written in the indictment of suburban life:

That neat suburban head, that  
wistful conventional eye and  
these also rhyme with us. The day  
on one repetitive note that  
helpless nerve, their soft "I do".

I could not say, "I do".  
He gives reasons for the very  
sudden of disappointment, the  
voiced concerning some of the last  
poems. Part of his answer lies in his personal credo: "forbearance", the discipline of form, and part in Judith Wright's having come under the damaging influence of "those two sterile and disastrous poets for whom she has avowed deep interest: T. S. Eliot and E. E. Cummings". I fancy it was Mr Hope who first made this claim years ago, accompanied by a scolding scolding. I was not convinced by it then, either. A poet's interests are not necessarily his own.

Her poetry simply seems to be at a higher temperature than mine and if there were affinities in the poetry at the time of *The Turning* (1963) which, for all its catalogue of "the world's nightmare", finds her affirmative still, as the sun comes up bearing my birthday having met time and love I raise my cup—dark, bitter, neutral, clean, sober as morning—to all I've seen and known—to this new sun.

I would rate *Alive Poems* 1972 more highly than Mr Hope does, not only for its return to those "bird" images drawn from the domesticity that reverberates in the reader's mind, but for the almost unbroken sequence of poems that he has written in the result of his recent visits to Japan, where even when he is concerned in their verse he is in English. And who in English, since he is not a New Zealander, has written a poem so eloquent as "In the Spring" in that volume? The poem of this book, which is a poem of the world's nightmare, is a poem of the world's nightmare.

## Architects

All buildings type the skeleton vertical structures braced and strong with pelvic floor and shoulderbone, the rooms within like organs strung on muscle, rib and artery, with corridors of nerve and vein; threatened by time and gravity. Buildings depict the shapes of work.

But when the architect must make the shapes of Parliament and Crown, of wisdom, art or government, gallery, temple, library, he takes the curve, the arch, the dome, and chooses marble's clarity to flash the hard-pressed membrane out. Skull's swell of thought and memory houses time past and time to come.

Your head lay heavy on my arm, so massive, though so delicate, that love could scarcely bear the weight.

On great Ur-slabs of concrete terraces or rusted bones of girder and cross-member they sit, eating their sandwiches at noon. They look at home there among the stylised trunks of metal forests, the unfinished work. Maybe the half-built is our proper habitat in basic contact, manipulation, direction of various substances. Simple...

Later, the place changes. Dressed in plastic wallboards, fitted with doors and windows, connected by cables, wires and pipes to the feed-in world it becomes part of a circuit.

Coming in later to consult officials, sign papers, buy, sell, argue over contracts, they observe the fake marble, the carpets covering those bare encounters of concrete and steel, the corridors scurrying with unfamiliar errands—wondering. Wondering about building. How whatever we construct gets complicated, gets out of order and beyond control.

Judith Wright

## Recalled to life

By Rick  
Trader Witcombe

**ELIZABETH SALTER:**  
*The Lost Impressionist*  
A biography of John Peter Russell  
209pp. Angus and Robertson. £5.80.

John Peter Russell played many roles—rich, footloose Australian heir to an iron fortune; navigator of the South Seas and boatbuilder; adviser and semi-patron to certain Impressionist painters, most notably van Gogh; husband and patriarch—he had two wives and fathered six children by his first wife and, finally, he was a gifted painter in his own right who chose not to exhibit or promote his work in his own lifetime, hence the title of Elizabeth Salter's biography, and also its theme. Just how good an Impressionist John Peter Russell was remains to be seen. A recent exhibition of his oils and watercolours at Australia House (by no means fully representative of his oeuvre) suggests that he was indeed highly gifted. The paintings, many of which depict the seascapes of Belle Ile, the remote island off the coast of Brittany where Russell lived and worked until the death of his first wife in 1908, are full of a high-spirited dynamism of colour and form, and yet at the same time the figures in the paintings—like the boys on the shore watching a giant crab, the fisherman on a cliff, his abattoir neatly arrayed behind him—suggest a clarity of concentration, a stillness of mind that often accompanies an activist-artist like Russell.

He was born in Australia in 1858 and died in Australia in 1930. Most of his life, however, was spent in Europe, particularly France, and the crowd he moved with outside the door or so members of his family (tribe) were mainly artists, his closest links being with van Gogh, Monet and Rodin. Unlike his friend and contemporary the Australian painter Tom Roberts, Russell was relatively obscure in his own country when he died, though his reputation among his fellow Impressionists in France was secure. Whether or not he was "the greatest Impressionist of them all", as his son Linnell suggested after his death, the admiration felt for his work by Monet, van Gogh and Matisse indicates the solid substance of his talents. At eighteen, Russell was left a fortune and, his economic future at least assured, went to London where he studied at the Slade, and then later to Paris. Here he met Rodin's model Marianna Mattiocco and fell in love. After living together for three years they married and in 1888 left the distractions of the Paris and settled on Belle Ile, where Marianna began to have babies and he settled down more calmly to find out for himself what Impressionism was all about—by painting.

What Impressionism meant to Russell can be glimpsed in what he wrote in a letter to van Gogh about Monet: "like nearly all the so-called Impressionist work, his form is not enough studied. The big mass of form I mean. The too much wood in branches for the size of the trunk, and so against fundamental laws of nature." There was a naturalistic sympathy in Russell, then, which was much less apparent in Monet and the "faux"; and, as Miss Salter points out, his own work "was architectural enough to suggest Cézanne rather than Monet".

The free existence on Belle Ile soon had its effect on Russell's attitude towards his work. "I let myself go, paint what I see and feel and have the rules," he later wrote. Rodin, who had stayed with the Russell ménage on Belle Ile for a working holiday, also detected a vital loosening-out process at work in Europe, particularly France, and the crowd he moved with outside the door or so members of his family (tribe) were mainly artists, his closest links being with van Gogh, Monet and Rodin. Unlike his friend and contemporary the Aus-

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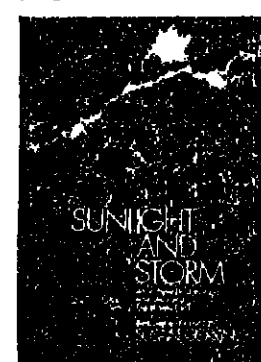
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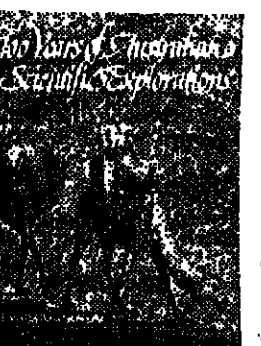


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# The royal prerogative

By D. P. O'Connell

In the street outside the offices of the premier of Queensland there fly three flags, the Union flag in the place of honour flanked by the flags of Australia and Queensland. It has been so since 1900. The Union flag flies over the Government House, the seat of the Governor, and the House of Representatives. On the pavilions at the Royal Shows of the several states, Union flags equal in number Australian flags. Creeping republicanism in the progressive elimination of the symbols of the monarchy—such as the removal of the royal cipher from letter boxes, decreed by the Labor government in its last days—has been halted. "God Save the Queen" is again the only official anthem, though national songs are to be used on informal occasions. All of this reflects a social and political situation which is little understood in Britain.

Australia has had its waves of republicanism for more than a century, and in every instance they have receded. In the late 1960s some Australian intellectuals began to argue that the sense of the British connection was a millstone around Australian necks, inhibiting the full development of national sentiment. They suggested that the common monarchy could not outlive the gradual separation of the two countries, and that a republic was an idea to which Australians should begin to accustom themselves. It is not without significance that most of these linked republicanism with structural changes within Australia itself, particularly with the change from a federal system to a centralised state.

It is doubtful if republican sentiments strike much of a response in Australia today. The efforts of Mr Whitlam to progress beyond what the Australian institutions or the Australian public would stand. But the issue of the royal prerogative has been revealed to be one of the fundamental questions concerning the future of Australia, not only because the Governor General, not only because the Governor General, but because it is the key to the federal structure. It is, therefore, a matter for continuing consideration, not only among the country's thinkers but throughout the country as a whole.

The questions surrounding the exercise of the royal prerogative in Australia are theoretically as interesting to people in the United Kingdom as to Australians because of the implications for the content of the present discussions about devolution and the continuing unity of the United Kingdom.

It was the "Constitution which defeated Mr Whitlam, and the significance of this cannot be underestimated. It is a truism that federations cannot be sustained unless there is the psychological basis to sustain them; which is why the British attempts to solve problems in the West Indies or Central Africa by creating federations have failed. But the reverse is equally true: federations are not easily subverted when the psychological basis of federalism is firm. The past three years have revealed the extent of popular support for state rights in face of the centralist challenge of Canberra, at least in the outer states of Queensland, Western Australia, and Tasmania, where centrifugal pressures are fundamental. This was not recognized by Mr Whitlam, either perhaps because it was unpleasant, or because he believed that the states could be brought to heel.

Mr Whitlam's battle with the states was in large measure his own. In the Australian Labor Party who will be more determined than ever to force changes in the constitutional situation, and who, after the event, will be more aware of the danger of the states. Whitlam was the first to see that the states cannot be considered to be over while the possibilities of subversion of the Constitution remain.

Mr Whitlam had the perception to recognize that the loose ends of the Constitution from which he could begin to unravel the whole thing were to be found in the matter of the exercise of the royal prerogative. What he did not, apparently, credit was the sense of institutions which the Australian people have which, from Britain, and which resists any change.

This sense is obviously weaker in the industrial complexes of New South Wales and Victoria, with their concentrations of non-British migrants, than it is in other states, and the voting patterns reflect this. But even in these states the issue of states' rights is connected with the whole institutional structure.

This sense of institutions has come as a surprise to some people who tended to misunderstand the rather desperate endeavours of the late 1960s to find a specifically Australian identity. Asia, which led to the dangerous neglect of Europe and of European history in favour of the pursuit of sometimes implausible associations. But the truth of the matter is that the only thing with any real depth to it in the Australian mind is the British inheritance, however aware people may be of it. In many respects Australia is more "British" in its ways and its institutions than is the United Kingdom.

It is not merely a question of the being or not being of the monarchy in Australia. Most Australians have demonstrated their disquiet at the undermining of familiar institutions within which they have felt a certain security. How else is it possible to explain the success of the premier of Queensland, Sir Bligh Peachey, in his battle with Mr Whitlam? His charge that Mr Whitlam was bent on turning Australia into a republic, repeatedly made in conjunction with his assaults on socialism, his protection of the slogan "Queen of Queensland" and its impact on the electorate, which in his state destroyed Labor in the state election of December 1974 and saved it at the federal election of December 1975. The charge struck home because it expressed the link that exists between the retention of the monarchy and the survival of the federal system. The two are constitutionally and politically inseparable.

The Australian Constitution is a Westminster Act of Parliament of 1900. It entrenches the monarchy as one of the three elements of the state. It confers executive power on the Governor General, but its founding fathers supposed that his office, like that of the governor in a British colony, would be exercised at the pleasure of the monarch. It is, therefore, a matter for continuing consideration, not only among the country's thinkers but throughout the country as a whole.

The first moves came over proposals to abolish appeals to the Privy Council from the High Court. The right of appeal derives from the Judicial Committee Act of 1933. Mr Whitlam's intention to terminate this right, over the heads of the states, was not primarily the right of appeal which the states set out to defend but the principle that Imperial Acts of Parliament, which are part of state law and which the states have accepted themselves, are beyond the reach of the federal government. The whole constitutional structure could have been properly undermined and dismantled by the government in Canberra determined upon this end.

So it was that all of the states, half of them Labor at the time, came to London in June 1975 to raise obstacles out of fear that the British Government might talk into connivance with the Australian government to undermine the importance of the monarch and the states who could not afford to be farightedness of their governments.

In fact, this London exercise was a carefully thought-out strategy to bring the states devolved during the course of 1973, involving public and counterpublic policy, to the courts. Mr Whitlam failed to persuade the British Government to accept his proposals partly because the latter was put in a horns of a dilemma by two states petitioning Her Majesty to refer certain constitutional questions to the Privy Council at the same time that Mr Whitlam was demanding the abolition of the rights of the states of access to the Privy Council. The British Government, naturally, had a neutral position when confronted by contradictory requests for advice, but it did not reserve the same

quo, which was about the states were seeking. Mr Whitlam then sought to do directly what he had failed to do indirectly, legislate in Canberra to abolish appeals to the Privy Council, using rather extensive powers of the Statute of Westminster to justify this. Given the long history of progressive erosion of their financial powers in the High Court of Australia, the states were not confident that this might succeed in this matter the strategy could be repeated in more vital matters.

This led Queensland, as part of its defensive strategy, to enact legislation providing for appeals to the Privy Council as a matter of state legislation. There were doubts about whether this could be validly done, and it was important that they be resolved before the Federal Act abolishing appeals came before the High Court. The federal government was tampered into challenging the Queensland Act on a question of ministerial advice to the Crown, and although the High Court held a subsidiary part of the Act to be invalid, it removed the gravest of the doubts about making appeals to the Privy Council a matter of state law. Since the Commonwealth Parliament could invoke the Statute of Westminster only to repeal imperial law, the creation of a right of appeal in state law would defeat this tactic of Mr Whitlam.

Out of this legal conflict, in which admittedly some skirmishes were lost, the states have emerged formed the city, mostly to its citizens' advantage, by massive public dealing in urban land and housing and unusually efficient planning of physical urban services. In that city, land is deliberately cheap. In Sydney and Melbourne it is not. Those cities have big rich land developers, but they have bigger, richer housing developers who cannot sell houses if the land under them is too dear. So multi-millionaire builders start moving on the Labor Party's radical proposals to price-control residential land and to nationalize a good deal of the supply of it.

Over the years most of these initiatives had been frustrated by divided powers, conservative politicians, poor administration and occasional corruption. Then the Whitlam Labor government came to power in 1972 with some radical urban planks in its platform, and did what it could to implement them with four of the six state governments hostile to many of them. There were sudden federal initiatives in public land development, public transport, engineering services, rate equalization between rich and poor municipalities, area improvement programmes, and decentralization to new cities and satellites. After three years the government fell; it is too soon to know which of its urban policies will survive the drastic public economies pressed by the Conservative coalition.

In a final chapter the author wonders whether the cities can ever be much improved, or their citizens given more equal shares of space and access and opportunity, in a capitalist society. She thinks they probably can, if popular pressure is persistent and well led. She suggests practical directions for land and housing policies, urban decentralization, and positive discrimination in the distribution of services and central-place activities to poorer regions and neighbourhoods. The local proposals are linked to some intelligent discussion of the general relations between class inequalities, urban structures and systems, and the politics of the possible.

The book has more than Australian interest: it is most persistent concern is with relations between specifically urban conflicts and the more general problems of social-democratic policy in capitalist-democratic societies. It should also be welcomed in its native land. There are several hundred local histories of Australian suburbs, country towns and farming and mining settlements. But there are scarcely any general histories of the cities, and this is the first. It is well researched and written by a young woman who skillfully exposes the values, and the capacities of affluent male planners and reasons wisely about practical alternatives.

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**By Warwick Gould**

## Vivian Smith

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## The Mosses of Southern Australia

George A. M. Scott and Ilma G. Stone  
with illustrations by  
Celia Rosser

May/June 1976, xvi+496pp (9.3 x 6.5in.) £18.50/\$46.00  
including 86 pages of plates  
0.12.633850.7

This beautiful book has a fascination both scientific and artistic. It is the first manual of Australian mosses ever published, covering the non-tropical flora—which means most mosses found south of a line from Sydney across to Geraldton. The authors deal in detail with all mosses likely to be found in that area (except for the infiltration of tropical species in the north) and list all others which have been recorded anywhere in Australia. The book is thus a manual for the identification of the temperate moss flora as well as a reasonably complete account for overseas botanists of what is known about them.

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## Sexual politics

By Miriam Dixon

AMIRAH INGLIS:  
The White Women's Protection Ordinance  
166pp. Sussex University Press. £3.

The White Women's Protection Ordinance in Papua, January 1926, was essentially the work of Lieutenant Governor Sir Hubert Murray: the Australian Commonwealth Government was more than anxious about it. Amirah Inglis portrays Murray as dictatorial, aloof, and holding Papuans in the civilized contempt standard for the time; yet within and despite those qualities, just the ordinance's "savage" Amirah Inglis explains, is best seen in two key provisions which were more severe than any then operating in Australian states on rape, and which placed it outside the range of most analogous British and French colonial legislation. First, the ordinance allowed the death penalty for attempted rape as much as for rape; second, its clauses applied only to "any European woman or girl". For years Murray, a Catholic in an unusually Protestant white community, had incurred displeasure by being "soft" on Papuans. During 1925 he had rebuffed the white community in ridicule when they asked for punitive measures against a small but clear increase in sexual advances by Papuan males. Yet at the end of the year he suddenly changed, seeking guidelines from a 1913 official South African inquiry into assaults on white women in the aftermath of the following year saw the ordinance. The central challenge the book poses is: why that sudden reversal?

The demographic changes relevant to the ordinance, the author reveals, are these. In the Port Moresby census district, by the early 1920s there were about 600 non-Papuans and 6,500 Papuans. In the township of Port Moresby, centre of a mining boom, agitation which at times approximated hysteria, 400 non-Papuans, most of them salary or wage-earners, faced masters, the "status-sexual climate" which is crucial, I think, to understanding the ordinance's "savage" reflected racial attitudes widely diffused in urban Australia at the time, but in a peculiarly intensified way.

At the end of the 1920s, the mores of commercial and administrative status had placed their stamp on Port Moresby township, which had by then acquired electricity, segregated hospitals, a dentist, banks, government offices,

clubs, and fashion pages in its newspapers. During the period 1921 to 1933, the white female population of Moresby increased by about one fifth. Here, Mrs Inglis challenges a widely received view about the coming of white women to colonies in general. Writers today (among others O. Manuoli, Philip Mason and Herbert Moller), in company with many white males in the 1920s, found part of the explanation for the deterioration of colonial racial relationships in the coming of white women. As evidence of deterioration, some modern writers focus on the kind of change in the status-sexual climate which resulted in the very ordinance we are discussing.

In Port Moresby, contemporary males found a variety of ways to elaborate the theme that white women flaunted themselves before primitive, animalistic natives. Herbert Murray, for example, found the real reason for the 1925 "epidemic" of assaults on white women was the carelessness of the white women themselves. Recent writers feel that white women, once they arrived in numbers, reversed early easy racial relations, including sexual relations. But for whom were they easy? Mrs Inglis lays that particular idyll to rest, convincingly, and concludes: "Sexual relations between white men and black women... far from showing evidence of happy harmonious relations before the arrival of white women... in many cases suggest exactly the opposite: contempt... sexual and racial patronage."

The final demographic change we need to note in order to comprehend both Murray's reversal and the severity of the ordinance is this: the 1920s and immediately antecedent years witnessed increasing numbers of Papuans giving up tribal ways and trying to embrace the ways of their masters. Urbanization saw them attempting to close a vast status gap stemming from the first days of white settlement: they began to dress themselves, clothe themselves, work for wages, pay taxes, and build houses with iron roofs. For this, as the author explains, the masters liked them less, not more: the masters did not want the status gap to shrink.

As Frantz Fanon, Calvin Horton and James Baldwin (to name only some) have shown, the colonized see status in terms of sexuality just as much as the colonizers do. Thus, as increased urbanization brought increased status aspirations to Papuans, it also brought increased sexual aspirations about white

women. Both sides sensed that the whites over-reacted. There was far too much smoke. But there was a fire. The whites over-reacted, by the way, partly because they carried a heavy freight of guilt over what they had done to the natives. Writers, something standard works on Papua underplay but which Mrs Inglis documents amply.

W. M. Rich, assistant resident magistrate in one area and a government intelligence officer, was asked to find the reasons for increased sexual advances by Papuan males. His informers told him that the deterioration of colonial racial relations was because a "white man pay-back" because a white man takes a Papuan female when he wants one and the men resent this. Though the government condemned its research into reasons for increased Papuan sexual advances, they ignored the crucial point completely. Yet it clearly signals that Papuan males were acquiring an enhanced view of their rights and their worth in the colonial relationship, because, as the author demonstrates, the 1920s epoch at traders, seamen and miners, much as that of the commercial and administrative 1920s.

Yet only in the 1920s, as urbanization began its transformation of Papua status-aspiration, did Papuan males dare to act upon their long present sense of outrage on the matter. (For both black and white males, much as John Dollard showed in *Caste and Class in a Southern Town*, the women, in some ultimate sense, seemed to exist as embodiments of their racial status aspirations. It would be interesting to know if the women had feelings about it.)

Murray's volte face is explained by Mrs Inglis mainly in two ways. Even while he rejected white anger over the small but clear increase in sexual advances in the early 1920s, "in fact he shared the residents' assumptions about native sexuality and its dangers". Mrs Inglis adds that the residents saw "any manifestations of a 'savage' nature, such as peeping, or touching, as 'either evidence of a desire to rape, or, in any case, a sort of symbolic rape. They were evidence of a lack of respect for white women... This last remark is as close as the author comes to the curious fusion between sex and status, which, for historians, might be the most significant aspect of Murray's reversal. For it is that fusion which situates the Moresby problem in an international twentieth-century context, in the setting of emergent nationalism in what later came to be called the Third World.

## The anthropologist's calling

By J. A. Barnes

K. O. L. BURRIDGE:  
Encountering Aborigines.  
A Case Study  
260pp. Pergamon. £5 (paperback, £2.75).

Although *Encountering Aborigines* is the first volume in the Pergamon Frontiers of Anthropology series, it contains nothing from the series editor to indicate what kind of book it is. It is, in fact, a case study of the core of anthropology rather than its periphery.

The case study of his subtitle shows Kenneth Burridge's perspective. Represents a descriptive analysis of the encounter between anthropologists and Aborigines, viewed as one among many similar encounters between Western travellers and non-Western peoples from classical times onward. It chooses Aborigines primarily, I assume, because of his long-standing personal contact with Australia, but mainly, I think, because the book is intended primarily for his own, born in Canberra twenty-five years ago.

Much about this book that others might appear odd makes sense when it is seen as a sensitive and wide-ranging scholar's effort to convey to his own some understanding of his personal interpretation of the

intellectual tradition in which he has spent his working life. As description of the ways of life of Aborigines, it is little more than a guide to the literature. The treatment of development of anthropology as part of Western culture is necessarily sketchy, though the account of anthropological inquiry in Australia is rather full. Quite appropriately, given its intended audience, this is a book of narrative content rather than factual instruction.

For Burridge, anthropology has a European signature. Many other civilizations have encountered people beyond the pale but have not been moved to study them. European thought, based on Plato's Republic and the teachings of St Paul, came to be a dialectical engagement between rational objectivity and participation in oneness. The traditional role of the substance of anthropology is the posing of alternatives through oneness. The study of human relation between investigator and investigated, in this context, European is not content to ask simply "What am I?" but poses the more difficult question, "What am I?"

Fitting the theory and practice of anthropology into this matrix, Burridge gives a good deal of attention to the eighteenth century writers on the customs of distant peoples, writers whom most students of history delegate to the spe-

cial history of the discipline. In the nineteenth century he stresses the rise of the evolutionary theory as marking a shift of power from business tycoons, a shift from a stable elitism to a competitive elitism. In the late twentieth century the good old days of anthropology have gone for ever; for the field anthropologist's "role of the double-agent, answerable only to himself, always implicit, has been exposed and made explicit."

Though he provides some useful introductory reading lists, Burridge takes a good deal for granted. For example, in discussing the relations between diachrony and synchrony (a perennial theme in anthropological meta-theory), he says: "Whether it is a Javanese wayang, a Greek tragedy, Hamlet, or the mother's brother's avenging, forking, of his sister's son to induce him into manhood, ambiguity and paradox are the essence of what makes for change or transformation whether these take place on the surface or at the deeper level of awareness connected by metonymy."

Yet, despite several opaque passages the message is clear. Even if anthropology disappears, the dialectic between reason and participation will continue. As one man's sedentary parental apology for his professional complacency, this book is valuable. But it tells us more about the author than about anthropology and Aborigines.

## Original wisdom

By J. D. McKnight

GEOFFREY BLAINEY:  
Triumph of the Nomads  
A History of Ancient Australia  
285pp. Macmillan. £5.95.

It was not long ago that hunting and gathering societies were regarded as being at the bottom of the evolutionary ladder. They were believed to be living fossils of a primitive hunting and gathering society were the Australian Aborigines. They, being closer to nature, were held to be more animal-like. Indeed they were so much like animals that they were completely ignorant about physiological pathology. Aboriginal women became pregnant allegedly because totemic spirits entered them through their loins. But we, of course, being civilized understood what sexual intercourse was all about. While we had religion and a belief in God, they had superstition, or at best polytheism or totemism which was part of nature; while we had science they had magic; while we had progressed, and were daily progressing, they were either cultural degenerates or unfortunate who had been caught in an evolutionary backwater; while we had a complex material culture which gave us leisure (well, some of us) and freedom, they were still, again, some of us which allowed us (particularly our philosophers, theologians and other savants) to think about the finer things of life, in contrast the life of primitive man was nasty, brutal and short. There was no doubt about it. What ever yardstick was used to compare ourselves with the Australian Aborigines as well as with other hunting and gathering tribes, they were far behind.

During the past twenty years anthropologists such as Woodburn, Leach and DeVore have drastically changed our thinking about the quality of life enjoyed by those hunters and gatherers, particularly those in Africa. We now know that, with a few exceptions, they do not have a hard time in the business of getting a living. It would be unusual for them to have to spend on the average more than a few hours

a day in obtaining ample food. They are not constantly on the move in the quest for food. In comparison to many small agricultural communities they do not have a precarious life. They have abundant leisure. Whatever may be the reason for the lack of much cultural furniture it is not for want of leisure. And once past the childhood diseases life is not short. Nor is it brutish and nasty.

Geoffrey Blainey, in his interesting book, sets out to show that in ancient Australia—the period before Europeans appeared on the scene—neither the physical environment nor the social-economic environment was static. He frequently compares the Australian Aborigines with ourselves to see how they came out. Professor Blainey draws his information from fellow historians, zoologists, archaeologists and anthropologists; but there is no indication that he attempted to obtain information directly from the Aborigines. Perhaps I am wrong, but I would have thought that a face-to-face meeting with his subject is what every historian dreams of.

The old problem about the origins of the Australian Aborigines and the Tasmanians is discussed. The sea level some 30,000 to 40,000 years ago was much lower than it is today, so New Guinea, Australia and Tasmania formed one land mass. While Professor Blainey appreciates the dangers, he points out that the journey from the islands of the Indonesian archipelago to the Australian continent would not have been so dangerous. There was no doubt about it. What ever yardstick was used to compare ourselves with the Australian Aborigines as well as with other hunting and gathering tribes, they were far behind.

Natural changes in the physical environment, such as the rising of the sea level, would have had profound effects on the coastal tribes. Professor Blainey argues that the Aborigines in turn caused considerable changes in their physical surroundings by their hunting and gathering and particularly in their use of fire. "If the hundreds of small independent aboriginal

## Survivors in the sand

By Lucy Mair

DONALD THOMSON:  
Bindibu Country  
122pp and 53 illustrations. Nelson  
(Australia). \$A9.95.

Donald Thomson was an anthropologist, but *Bindibu Country* is more an odyssey than an ethnographic work; it has nothing to say about race, terminology or marriage customs, and its attractive frontispiece is Thomson's own map of the journey he made in 1957. His aim was to observe the way of life of desert dwellers in contrast to that of the hunter-gatherers of well-known regions whom he already knew. Bindibu country is in the Great Sandy Desert of central Western Australia, the last part of the continent to be explored, which was named only in 1872. The earlier explorers were more interested in the land than in the people. Thomson and Carnegie in 1936 both recorded that they had run down the Aborigines with camels and held them in chains, to force them to work in the exploring parties to the land when they found it. The people consumed it as a race that was almost lost to the people. Thomson's party finally ate their camels.

Thomson had motor transport, a radio contact with the Royal Australian Air Force, which dropped him additional supplies of food and petrol. But motor transport is not every day superior to camel transport. Laborers need less food than camels, and when they are bogged down, they have to be pushed out of their way. And a sundowner out of their fellows who have become dependent on the ration and wages offered by white men.

party was deluged by rainstorms at night.

A band of about forty Bindibu camped near Thomson's base. None spoke any English, but they readily showed him anything that they understood he wanted to see, and obviously communication improved as time went on. His training as a biologist enabled him to identify the flora of their environment and the species they used for food; and he followed with close observation their techniques for making weapons and utensils, which they went out of their way to show him.

For animal protein the Bindibu dug in the sand for lizards the size of small gardeners and jerboas little larger than house mice; they killed flocks of budgerigars, and sometimes larger birds, with throwing-sticks when they gathered to feed or drink; they ate trifles and witchetty grubs. Occasionally they got a kangaroo or an emu. Thomson comments more than once on the fat, healthy babies, though he remarks that life is hard for the mothers who suckle them up to five or six years old.

A series of Thomson's photographs illustrates stages in the manufacture of a spear-thrower; others show the making of bark sandals, and of resin. There are pictures of camp shelters, grinding stones, and coalmans, the scooped-out pieces of wood used to carry food, water or babies.

This book is published five years after Thomson's death, and it is not clear whether he intended this to be his final form. The conclusion is implicit: that people who have developed the necessary knowledge and skills can face the harshest environment with confidence, and that their life is preferable to that of the slaves who have become dependent on the ration and wages offered by white men.

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'In the designation "Australian Writer" all the emphasis is placed on the adjective, to the relegation of the noun—a noun moreover which ought to be an active verb, but which in Australia is a nominal, passive article, grown soft and flabby on inactivity and irresponsibility.'—Kate Hemmings on recent Australian poetry.

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# Dangerous corners

by Neil McInnes

**ROBIN GOLLAN:**  
Revolutionaries and Reformists  
Communism and the Australian  
Labour Movement 1920-1955  
300pp. Richmond Publishing Co.  
\$6.95.

A study of the interaction of communism and the Australian labour movement has a much wider field to cover than a British or American reader might suspect. For although communism was as few in Australia as elsewhere in the English-speaking world (23,000 at the height of the Red Army cult in 1943, down to 6,000 in 1955, and negligible splinter groups today), their influence in the Australian labour Party and in the trade unions was at times extensive. At the end of the war, one estimate has it that communists controlled or largely influenced unions to which 40 per cent of organized workers belonged, and they went on to use that control or influence in frankly political, non-professional ways. The ALP also was as a creature of those unions, it was bound to be heavily infiltrated by communists, to the point where its branch in the most populous state, New South Wales, actually merged with the Communist Party after a sordid split and crises. This "white-anting" (in the graphic Australian expression) of the unions and the ALP led to the

rise of the Catholic-inspired "Movement" which purged the labour movement of communist influence, at the cost of splitting it and sending it into the political wilderness for a generation.

This is the subject of Robin Gollan's book, from which the foreign reader can derive much information (all of it subject to later verification) and more important, a sense of the characteristic flavour of Australian politics. The book suffers the usual disabilities of studies of interaction: it is not about the Communist Party, nor the ALP, nor even the labour movement, but about some instances where they came in conflict. Thus it overlooks the intervening history of those entities and, to set the stage for each incident it treats of, it has to fill in the background, both in Australian and European politics. Dr Gollan spends so much time doing this later that he occasionally loses the thread and then, finding it again, produces some lamentable incongruities—such as hoping from a year fresco of world events to squabbles in the Melbourne University Labor Club. However, as William James said, the art of reading is knowing when to skip, and this reader will soon recognize the passages where Dr Gollan is filling in background.

Actually, the fault of much Australian political analysis is the opposite one, that of leaving out the world context. That error is impossible to make when dealing with communism because they are, avowedly part of a world movement. When L. L. Sharkey, the local communist boss, said in 1949 that the workers would "welcome"

a Soviet invading force, he was echoing what Maurice Thorez had said in the world picture. It was not always so evident to Australians that their leftism of the 1930s was a parroting of the Left Book Club, that ALP policy, to become a party, with its communist infiltrators acting as an effective ginger group, becomes the party of progress, in social, economic and constitutional affairs, while the right can do nothing but say no. Thus, his account of the epic battles over the nationalization of the banks and the introduction of a socialist health service is unashamedly partisan, being vitiated by the claim "that the labour movement was the bearer of the highest moral values in Australian society". Dr Gollan has no feeling for the "moral value" of loyalty, which has been the governing passion of the Australian right. Nor has he for many other "values" that were at stake in the struggle to purge the unions of communists and states' rights. This might be the time to mention that Dr Gollan is an ex-communist, but not yet ex enough to concede that neo-capitalism in the past generation has provided much welfare, social justice and progress in Australia.

Still, I think the main impression the foreign reader will retain from this book, even after he has forgotten the details of Dr Gollan's story, is not a partisan one, but an uneasy feeling that Dr Gollan has told an ugly story and left one wondering about the security of Australian democracy. None of the parties he describes is very attractive—or, if you think that is true

render an exclusive loyalty to a quaintly outdated vision of Britain.

The left, then, was certainly the "party of initiative", and the right the "party of resistance", in foreign policy, but Dr Gollan falls into an old trap by extending this division to all politics. The ALP, with its communist infiltrators acting as an effective ginger group, becomes the party of progress, in social, economic and constitutional affairs, while the right can do nothing but say no. Thus, his account of the epic battles over the nationalization of the banks and the introduction of a socialist health service is unashamedly partisan, being vitiated by the claim "that the labour movement was the bearer of the highest moral values in Australian society". Dr Gollan has no feeling for the "moral value" of loyalty, which has been the governing passion of the Australian right. Nor has he for many other "values" that were at stake in the struggle to purge the unions of communists and states' rights. This might be the time to mention that Dr Gollan is an ex-communist, but not yet ex enough to concede that neo-capitalism in the past generation has provided much welfare, social justice and progress in Australia.

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of every nation's political repulsive. Of his "hero", he has been deeply committed to the ALP, a fact illustrated by his reluctance to oppose the division of the Communist Party in 1950. Equally, he is not for the ALP, what is one to think of a supposedly democratic man who lets itself be whisked by the fanatically anti-communist Catholics? The battle within the ALP and the unions between two equally unscrupulous, and authoritarian forces is a sign of health in the "moral values" that is the ALP. Dr Gollan says: "In the current struggle the two main forces fought each other with determination to win, at almost any cost to principle". The "almost" seems redundant and not for nothing that Dr Gollan is not for many Australian leftists, authoritarian and socialist, and the saving grace of an opponent and sometimes liberal ALP.

Needless to say, the right is not coming off any better in Dr Gollan's treatment, and although he fails to say what drove the right to its excesses (e.g., that it was rightfully fear and detest communism), he is quite accurate in describing those excesses. I am not above how Sharkey called D. Hope and James McAulroy, "the bland and parochial despotism of the Victorians. They were all conservative: Slessor a political conservative, Hope a social conservative, McAulroy a religious conservative. These poets were for Australia, a country incidentally in which the press has through-out its history been steadily superior to the poetry, what Eliot

## AUSTRALIAN POETRY

# Recollection and distance

By William Walsh

**R. F. BRISSENDEN:**  
Building a Terrace  
Slip. Canberra: Australian  
National University Press. Paper-  
back, \$A2.50.

**HAL PORTER:**  
In an Australian Country Graveyard  
(Slip. Melbourne: Thomas Nelson.  
\$A4.50).

It was only some thirty years ago, as the admirably keen-sighted Geoffrey Dutton pointed out, that the poetry that ought to represent the Australian sensibility. There were the nationalists, who would have liked every suburban garden to have its own gnomes and wicketty-grubs; the Angry Penguins, who thought Gurney closer than Wega Wega; and the neo-classicists... who recommended a strict walk down the middle of the road. If there was a poetry it was gained by the neo-classicists.

The three most distinguished of Australian poets, Kenneth Slessor, D. Hope and James McAulroy, all wanted to extricate Australia from the bland and parochial despotism of the Victorians. They were all conservative: Slessor a political conservative, Hope a social conservative, McAulroy a religious conservative. These poets were for Australia, a country incidentally in which the press has through-out its history been steadily superior to the poetry, what Eliot

# How do you spell poet?

By Ronald Tamplin

**STUFF PAGE:**  
Smalltown Memorials  
Slip. \$2.20 (paperback, 95p).

**ROGER McDONALD:**  
Alibi  
Slip. \$2.20 (paperback, 95p).

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Selected Poems  
Slip. \$4.95 (paperback, £2.45).

**THOMAS TIPPING:**  
Domestic Hardcore  
Slip. \$2.20 (paperback, 95p).

**THOMAS W. SHAPCOTT:**  
Contemporary American and  
Australian Poetry  
Slip. \$5.60 (paperback, £6.20).

**JOHN BLIGHT:**  
In the Country  
Slip. Nelson (Australia).

**JOHN BLIGHT:**  
In the Country  
Slip. Nelson (Australia).

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In the Country  
Slip. Nelson (Australia).

# Northern defences

By Michael Leifer

**RUPERT LOCKWOOD:**  
Black Armada  
320pp. Australian Book Society.  
\$7.95. (Slip. \$4.95.)

**Australia's New Guinea Question**  
163pp. Nelson. In association with  
the Australian Institute of Inter-  
national Affairs. \$A9.55.

**Black Armada** is a somewhat mis-  
leading title for a book which  
could have been more appropri-  
ately called "Black Armada: The  
blackening in question was in the  
trade-union sense of the word, and  
it took the form of a boycott of  
Dutch shipping by Australian above-  
board in the wake of the problems  
of Indonesian independence. In  
August 1945, during the Pacific  
war, Australia served as the seat of  
government of the Netherlands  
East Indies administration and also  
as the place of exile for a number  
of Indonesian political prisoners  
detained in West New Guinea. These  
prisoners were, in the main,  
members of the Indonesian  
Communist Party who had been  
arrested in the years after the  
abortive rebellion in 1926-27. In  
Australia, some of these prisoners  
established contact with communist  
activists within the trade union  
movement who led a successful  
campaign to secure their release  
into peaceful wartime occupations.  
This alliance took on a greater sig-  
nificance when, in September 1945,  
Indonesian sailors refused to man  
Dutch ships bound for Indonesia.  
It was at this juncture that  
Australia's "blackening" involvement  
served its purpose: an alternative  
attempt to get the ships to sailing.

Rupert Lockwood, who observed  
these events as associate editor of  
The Tribune, published by the Aus-  
tralian Communist Party, has two  
evident purposes in recounting  
them. One is to demonstrate the  
extent to which the blackening of  
Dutch ships transporting men and  
armaments proved a decisive ob-  
stacle to the initial attempts to re-  
store colonial rule. The other is to  
illustrate the circumstances of Aus-  
tralia's political involvement in the  
location on the periphery of a  
changing South-East Asia.

Rupert Lockwood gives a ponder-  
ous account of the central episodes,  
devoting into the minutiae of what  
was a minor aspect of the struggle  
for Indonesian independence.  
Indeed, he tends to exaggerate the  
significance of the boycott.

The book is more accurate in its  
deposition of the ambivalence in  
practical policy of the Australian  
Labour movement, which tolerated  
an illegal boycott against a wartime  
ally while continuing to provide  
with facilities, including military  
equipment, to his discussion of the  
Australian role, the author seeks to  
show that it was the initiative of  
the trade unionists which pointed  
the way to a realistic foreign  
policy. The latter chapters are  
devoted to the ill-considered atti-  
tudes towards Indonesia of the  
Liberal-Country Party Governments  
which took office from 1949. In  
this context Lockwood discusses  
the sequel to the blackening of  
1945—the refusal of West Asian  
ships to service the Dutch  
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which had ejected baroque in the  
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he does not put it into proper  
perspective, and this is because  
he fails to provide a balanced  
assessment of the role of Admiral  
Lord Mountbatten, the Allied  
Supreme Commander with respon-  
sibility for the occupation of  
the Netherlands East Indies after  
the Japanese surrender. As the  
"blackening" on the spot, he played  
the decisive role in shaping the  
initial course of events. Because of  
this previous exposure to dealing  
with the Burmese nationalists, and  
because of his perceptive assess-  
ment of the political and military  
situation in Indonesia, Mountbatten  
was determined to set in train  
negotiations between the Indone-  
sian nationalists and the Dutch  
before permitting any major invest-  
ment of their forces. The Foreign  
Office papers available in the Pub-  
lic Record Office make it plain  
that from the outset, Mountbatten  
urged the representatives of the  
Dutch to negotiate with the leaders  
of the embryonic republic, and that  
the British Government was  
obliged to move to his position  
rather than to sustain its formal  
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the Liberal-Country Party, in  
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Spender, a former Minister for  
External Affairs, who proclaimed  
that "New Guinea has been shown  
to present the very key to Aus-  
tralia's defence". It is ironic that  
this view, which was held by the  
Eastern or Papua New Guinea  
virtually thrust into independence  
by an Australian Government, it of  
a very different disposition to that  
with which Spender belonged. Aus-  
tralia's New Guinea was a  
justification for this in the time  
of military dislocation could well en-  
danger the unity of the country by  
wrecking its most effective insti-  
tution, described here as the only  
backstop for national unity.

There is additional irony in this  
reasoning. Australia's New Guinea  
Question was prompted by policies  
towards Papua New Guinea which  
arose from a fundamental reassess-  
ment of its strategic significance for  
Australia. Yet the granting of inde-  
pendence cannot put Papua New  
Guinea out of Australia's sight or  
mind its strategic significance may  
well have changed. Yet its location  
and internal circumstances have  
not. The course of events within  
the new state remain of major sig-  
nificance for Australia, if only  
because its most important neigh-  
bour, Indonesia, exercises less than  
effective control over the western  
half of the island.

In a number of the subsequent  
chapters, there is reference to the  
likely role of the military within  
Papua New Guinea in maintaining  
an effective government and in  
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chapter on defence, advocates a  
rejection of professional military  
values for an army which he sug-  
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trast between its own cohesion and  
the fragmented nature of Papua  
New Guinea society. While there is  
general agreement that the strate-  
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Guinea has changed for Australia  
in the sense that it is no longer  
regarded as a stepping-stone for  
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defence link is not advanced. The  
Australian Government, which spon-  
sored this independence of New  
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tary access and was reluctant also  
to contemplate any internal secu-  
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out, Papua New Guinea's underlying  
military dependence on Australia  
in terms of support costs and logis-  
tics meant that any involvement by

the military in politics must in-  
volve Australia, because the Papua  
New Guinea Defence Force is not  
viable without external assistance.

He argues that "so long as  
Australia gives financial, technical  
or capital assistance to the Papua  
New Guinea Defence Force, it can-  
not hope to dissociate itself from  
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# Change of Meaning

The mystery in the world  
changes things around—the blade  
becomes a plough, and tips  
repeating it launch battleships.

Is the mystery in "forgotten"?  
A stick of dynamite and then  
the head falling on a broken neck?  
From here there's no way back.

More happens with "remembered".  
Comparisons fill the head—  
This word can draw an aphorism  
like a rainbow from a chasm.

Remember? We peered down the well  
and at first saw nothing at all—  
which soon became an apple, unpeeled,  
and then the astronaut's world.

The awkward awkward awkward day  
and the over. This is a demonstration of how  
a rough stone spinning through air  
becomes a sphere.

Roger McDonald

Roger McDonald

Roger McDonald

Roger McDonald

Roger McDonald

God Page's Smalltown Memorials is  
a small book from a maturing  
poet. He takes, the simple and  
effective way with his portion of  
Australian experience—brief  
moments of characters, scenes and  
events which carry, unforced  
themselves, their larger con-  
text. Henry Lawson would have  
approved. Page establishes his an-  
thology, as in the title poem,  
"Remember", not even a town,  
a reckoning of houses.  
A few unlikely trees  
stand on a back road,  
and from it derives, in this case,  
effective responses to two world  
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## Many inventions

By F. M. L. Thompson

HUGH BARTY-KING:  
Scratch a Surveyor...  
27pp. Heinemann. £6.50.

Hugh Bartly-King claims that *Scratch a Surveyor* is "the nearest anyone will ever get to telling the story of Dr. Evered Jones, traced through the diaries, letters, memoirs, reports, which might have been written—and some that were—between 1725 and 1795". The book is written to commemorate the two hundred and fiftieth anniversary of what must surely be the oldest surviving library of surveys in the world. One must acknowledge the achievement of one more self-fulfilling prophecy in the fascinating story of historical writing, for since Mr. Bartly-King has written the book it must be "the nearest anyone will ever get to...". No one is likely to attempt the task again.

There was a very good subject here. Competent business histories are scarce enough in all sciences; histories of professional firms—solicitors, engineers, architects—are practically non-existent. Hence it is a sad thing for all those who take a serious interest in the professions, and indeed for those who have a passing thought for the history of their country, that a splendid opportunity of passing in review 250 years of an

expanding economy and changing society as seen through the experience of a single firm, whose unbroken continuity links vegetable growing in seventeenth-century Wiltshire with the dizzy heights of late twentieth-century property development, should have been used as an occasion for a display of unimaginative imaginary history. Although the author states that there are no diaries, no journals, no letters, no minutes, no memoirs—in short, no business records—it is still possible to ask the question whether there was no other way but to invent the whole business, for since that is the way he did choose, his book should first of all be approached as fiction.

No one who has ever read a historical novel, or indeed any other sort of novel, will find that at all easy to do. The book has no structure save that of a chance collection of improbable scraps containing the lives of family affairs through generations of relentlessly wooden materialism such as might have been kept by a whole succession of tough, unemotional, and rapacious grandmothers, all convinced that only the money-making activities of their progeny were worthy of cutting and mementos, and all miraculously successful in tearing old pages out of the office journals every now and then to stick in their family albums.

It has long ago ceased to be a sin for a novelist to tell a story, to omit any plot, to dispense with any recognizably human

characters, to exclude sex, and not to bother with writing connected prose anyway. But it may not be all that old-fashioned to suppose that it will be a very rare bird indeed who will find drama in some and complacent accounts of imaginary estate valuations and auctions, and an even rarer one, if such exists, whose juices will flow on discovering the solitary fictitious love letter in this collection, in which a young surveyor is supposed to have pursued his lass with a riveting description of how to prepare the particulars of sale for a Welsh estate. The one real love letter, describing the sublime rigours of a Swiss holiday spent traversing the Stohlegg and Mouch Joch passes to a Driver girl back home, stands out with the mid-Victorian authenticity of its restrained malice, carefully off-hand introduction of the moon, and complete absence of any reference to business matters; but in any other context it would not be remarkable.

Historians will make even less of this book than seekers after historical romance. Admittedly it is not clear whether they are intended to suppose that one knowledgeable and successful Driver believed, in 1769, that the population of London "almost doubled from five to ten million since the Revolution of 1688", and that another Driver believed, in 1799, that the population of Britain was twenty million, or that Mr. Bartly-King also believes such figures. To be told, however, that one of the most eminent surveyors and valuers of his day

thought, in 1833, that a high rate of yearly purchase and a low price of land were synonymous, in fact they are opposites, strains credulity: to find the senior assistant in the firm, in 1920, recording that a Pullman train from King's Cross took him to Reading, because it finally, an even milder, competent firm could not have been run by such silly people. And yet we are informed that a few years later, in 1922, the firm decided after careful thought that Chester was the most convenient location for a new branch office for the purpose of supervising the northern estates of Greenwich Hospital, which were about 150 miles away in Northumberland. Perhaps land agency really was most successful when carried on at arm's length.

On the whole, though, it seems probable that the author has not done justice to the intelligence of this alliance of professional dynasties. Few will forgive him for recklessly mixing real and fake with never a clue as to which is which until, at the end of the book, a brief author's afterword offers a rudimentary explanation. This might be a shame. Not for the reasons given by the author, but one which should be swallowed without worrying too much about identifying the likely and the unlikely. But because where historians laboriously dig up a few facts and spend much time and sweat in inventing conclusions, Mr. Bartly-King has spent much time in inventing his evidence and has not dug up any conclusions at all.

F. A. B. Ward

## Time check

CECIL CLUTTON AND GEORGE DANIEL:  
Clocks and Watches.  
The Collection of the Worshipful Company of Clockmakers.  
123pp. Sotheby Parke Bernet. £15.

This is a most worthwhile book, the collector of watches and the student of horological history, and is worthy of the great collection of 692 pieces now housed in the Guildhall Library in the City of London. It is a small catalogue of the smaller catalogue of the 'since' which date many additions have been made to the collection.

The book opens with an account of the history of the company since it received its Royal Charter in 1631; then follow a short preface and the two main chapters, watches and clocks respectively, each subdivided into several sections; and finally three short accessory chapters. Each chapter consists of detailed descriptions of items in the collection, preceded by a most readable and scholarly introduction. Illustrations, though this entails considerable loss of pictorial detail.

The book is, in all other ways, strongly to be recommended, to the importance of the material catalogued, the exceptional detail of knowledge and expertise of the authors in their field, and for the interest and clarity of their explanations.

F. A. B. Ward

## CLASSIFIED ADVERTISEMENTS

### AMENITIES & WORKS DEPARTMENT LIBRARY SERVICE

#### Local History Librarian/Archivist

S.O.1 £4,500-£4,806 Inc. London Weighting  
The successful candidate for this new post will be responsible for the Borough Librarian & Curator for the planning and supervision of all archival functions, the maintenance and dissemination of the local history collections, and a measure of records management. The person appointed will work from the newly-created Grange Museum in conjunction with the Museum Keeper, to provide a centre for the study of local resources. The major collection of local history material at present in several locations are to be relocated, and the Librarian/Archivist will supervise this operation.

Applicants must be Chartered Librarians with experience in the field of local history or graduates who hold a diploma in Archive Administration. Generous relocation expenses available. Further details and application forms from the Administration Manager, Room 108, Brent House, High Road, Wembley, Middlesex, returnable by 20th April. Telephone 01-903 0371 (24 hour Answerphone service). Reference number A/69 must be quoted.

London Borough of Brent

### Senior Cataloguer

Lewes

£3,825-£4,095

In addition to cataloguing duties the person appointed will be expected to take an active part in the management of the section. Experience of computer-based cataloguing systems an advantage. Applicants should be Chartered Librarians.

Application forms and further details available from Personnel Officer, East Sussex County Library, 44 St Anne's Crescent, Lewes, BN1 1SO. (Tel. 0323 5400, ext. 704). Closing date 23 April, 1976.



East Sussex

### THE BRITISH COUNCIL

London Headquarters,  
requires a

#### Copy-Editor and Proof-Reader

To join lively team producing BRITISH BOOK NEWS. Chiefly editorial work including compiling a regular list of forthcoming books but must be willing to turn his/her hand to anything. Experience essential, preferably in academic publishing; knowledge of indexing and Dewey decimal classification system desirable. Salary scale subject to early review. At present age 25 up to £3,020 at age 25 rising to £4,135. Four weeks annual leave. Non-contributory superannuation scheme with transfer arrangements. Write quoting C/3/C8 to Staff Recruitment Department, The British Council, 85 Davies Street, London W1V 2AA, for further particulars and application form to be submitted by 26 April 1976.



### Metropolitan Borough of WIRRAL

#### SENIOR CHILDREN'S LIBRARIAN

£3,566-£3,702

A Chartered Librarian whose responsibilities will include co-ordination of the request service and the acquisition and distribution of junior library stocks. Essential experience of work with young people. The successful applicant will be a member of the Young People's Management Team. Application forms from the Director of Leisure Services, 100-102, Wirral Road, West Kirby, Wirral, Merseyside, returnable by 23 April.

### Children's Librarian

Initially to be based at the new District Library which will open at Brerley Hill in May 1976.

#### Trainee Librarian

Supernumerary post. Trainees undertake a planned programme of training in all departments of the Libraries Division.

Salary for both posts £2529 - £3702 (Dudley Career Grade for Librarians). Starting salary will be dependent on qualifications and experience. Applicants should have completed or obtained exemption from the Library Association Part 2 Examination. A Chartered Librarian is preferred for the first post.

For an application form and further details apply to the Staffing and Development Officer, 3 St. James's Road, Dudley, West Midlands. Tel: Dudley 56321 ext. 27. Closing date: 23 April 1976.



DUDLEY  
Metropolitan Borough



### Librarian

Charles Edmonds Library, Egremont  
£2,922 to £3,282

Cumbria County Council invites applications from a qualified librarian for the above post in a small market town on the western edge of the Lake District.

The Charles Edmonds Library not only serves as the local public library but also houses the Library Area Resource Centre for Wyndham Comprehensive School.

This post offers a unique opportunity for a young enthusiastic librarian interested not only in Public Library work but also in the development of a well established Area Resource Centre.

Further details and application form, returnable by 23 April, from Mr. Chandler, Divisional Librarian, Workingston Library, Vulcan's Lane, Workington. Tel: Workington 3744/5311.

### DORSET COUNTY COUNCIL

County Library Service

#### ASSISTANT COUNTY LIBRARIAN

Children's and Education

(Senior Officers Grade 2, £4,689-£4,992)

A well-experienced Chartered Librarian is required to fill this third-tier post in the Service, which will become vacant on 7th June, 1976.

Full details and application form, returnable by 23rd April, from County Librarian, Colliton Park, Dorchester, DT1 1XJ. (Please quote Post LB 7)

### PUBLIC & UNIVERSITY

JAMES COOK  
UNIVERSITY OF  
NORTH DURELAND  
CHAIR OF ENGLISH  
Lecturer in English Literature

Applications are invited from qualified persons for the post of Lecturer in English Literature. The successful candidate will be responsible for the teaching of English Literature to students of the University. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, James Cook University, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, James Cook University, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

Research Assistant, Copy Services of Library Services, for the James Cook University Library, is required for the post of Research Assistant. The successful candidate will be responsible for the research and publication of the Library. The post is full-time and involves a significant amount of research and publication. The salary is £3,500 per annum. Applications should be sent to the Director of Studies, James Cook University, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, James Cook University, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

University College, London, is seeking applications for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, University College, London, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, University College, London, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

City of London Polytechnic is seeking applications for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, City of London Polytechnic, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, City of London Polytechnic, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

West Sussex County Council is seeking applications for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, West Sussex County Council, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, West Sussex County Council, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

Windsor and Maidenhead College of Further Education is seeking applications for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, Windsor and Maidenhead College of Further Education, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, Windsor and Maidenhead College of Further Education, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

Librarians are invited to apply for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

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## CLASSIFIED ADVERTISEMENTS

### Library Assistant

£2,145-£2,790

An opportunity to work in the library at our new site, North London, is available. You would be involved with an extremely varied range of activities, including: book handling, shelving, filing, and the receipt of books. One evening duty, Monday, Wednesday, and Friday, 7.30-9.30 p.m. is also required. Write for full details and application form to the Personnel Officer, City of London Polytechnic, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Middlesex  
Polytechnic

## Archivist

Shell International Petroleum Company Limited have a vacancy for an Archivist to take charge of their Records Centre and Archive activities located in Shell Centre, London. You will be responsible to the Head of Central Records Services Division for the operation of the Records Centre which looks after our non-current records. You will be concerned with the selection of records for preservation for historical and informational purposes, for the arrangement and description of records, the provision of an enquiry service and for providing advice and guidance on such matters as retention periods and retrieval systems. You will be encouraged to take an interest in the administration of current records. You will be a graduate with a Diploma in Archive Studies and be aged between 28 and 35; you will also have several years' practical experience including some supervisory experience. A definite interest in the management of modern records is essential. Salary will be up to £4,400 depending on age and experience. In addition there is a London Allowance of £498 p.a. Assistance will be given, where appropriate, with relocation expenses. Please write for an Application Form to: Shell International Petroleum Company Limited, Recruitment Division, (T.2), PNEF/31, Shell Centre, London SE1 7NA.



Shell

### Libraries and Museums Department

#### ASSISTANT STOCK LIBRARIAN

A.P.5 £4,086-£4,356 (inclusive)

Applications are invited from Chartered Librarians to work in an integrated Stock Department. The duties are principally concerned with the selection and coordination of the total stock of the system. Application forms and further details from Chief Librarian, Central Administrative Headquarters, Hall Place, Bourne Road, Bexley, Kent.

Closing date 23rd April, 1976.

BUILD A NAME WITH  
Bexley  
LONDON BOROUGH

## EALING Technical College

Specialist Centre for Higher Education

### School of Librarianship

#### LECTURER I

(£3,132-£5,040)

#### or LECTURER II

(£3,942-£6,156)

3 posts. Required for 1st September, 1976

Applications are invited from professional librarians with wide experience in one or more of the following areas: (a) The library and the community; (b) Information studies; (c) Bibliographical studies; (d) Library management.

To teach students preparing for the Library Association examinations. Application form and further details from the Registrar's Dept. (BE), Room 21, Ealing Technical College, St. Mary's Road, Ealing W5 5RF. Tel.: 01-676 4111 Ext. 287. Closing date: 28 April, 1976.

Ealing  
EDUCATION SERVICE

### City of Salford

#### CULTURAL SERVICES DEPARTMENT

#### SENIOR ASSISTANT LIBRARIAN

(Relief Salary)

£2,127-£3,020

Applications are invited from qualified persons for the post of Senior Assistant Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £2,127-£3,020. Applications should be sent to the Director of Studies, City of Salford, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, City of Salford, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

Whitaker's Book List Department is seeking applications for the post of Librarian. The successful candidate will be responsible for the management of the library. The post is full-time and involves a significant amount of research and publication. The salary is £4,500 per annum. Applications should be sent to the Director of Studies, Whitaker's Book List Department, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU. Closing date: 23 April 1976.

Further details and application form, returnable by 23 April, from the Director of Studies, Whitaker's Book List Department, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

Good Salary, Pension, Bonus, Lunch, Voucher. Applications to J. W. Coster.

J. WHITAKER & SONS LTD.

100-102, Wirral Road, West Kirby, Wirral, Merseyside, returnable by 23 April.

Details may be obtained from the Director of Studies, 146-150, Leazes Road, Newcastle upon Tyne, NE2 7LU.

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